#### LITERARY.

#### THE VANISHERS.

BY J. G. WHITTIER.

Sweetest of all childlike dreams, In the simple Indian lore, Still to me the legend seems Of the shapes who flit before—

Flitting, passing, seen and gone, Never reached nor found at rest, Baffling search, but neckoning on To the Sunset of the Blest.

From the clefts of mountain rocks, Through the dark of lowland firs,

Of the mystic Vanishers ! And the fisher in his skiff, And the hunter on the moss, Hear their call from cape and cliff,

Wistful, longing through the green Twilight of the clusted pines,

In their faces rarely seen Beauty more than mortal shines. Fringed with gold their mantles flow

On the slopes of western knolls; In the wind they whisper low Of the Sunset Land of Souls. Doubt who may, O friend of mine! Thou and I have seen them too;

On before with beck and sign Still they glide, and we pursue.

More than clouds of purple trail
In the gold of setting day;
More than gleams of wing or sail

Glimpses of immortal youth,"

Gleams and glories seen and lost,
Far-heard voices weep with truth
As the tongues of Pentecost— Beauty that eludes our grasp,

Sweetness that transcends our taste, Loving hands we may not clasp,
Shining feet that make our haste—

Gentle eves we closed below, Tender voices heard once more, Smile and call us, as they go On and onward, still before.

Guided thus, O friend of mine! Let us walk our little way, Knowing by each beckoning sign

Chase we still with baffled feet, Smiling eye and waving hand— Sought and seeker soon shall meet Lost and found, in Sunset Land!

# ISADORE,

# THE BEAUTIFUL BRAZILIAN BRIDE.

BY FANNY GREEN M'DOUGAL.

[The facts embodied in the following story were given me by Mr. Arnold Buffum, of Smithfield, Rhode Island, then resident at Paris. He visited the convent where Isadore was confined, and once was permitted to see her. She was called the most beautiful girl in Paris; and he thought she fully equalled her reputation. Mr. B. also visited the infamous uncle, who was quite a distinguished lawyer in London, with a hope of waking some pity in his soul in behalf of the beautiful and innocent captive. But ter pleased than he chose to say, with the whole seen as we proceed.]

"My Isadore is lost! my beautiful, bright Isadore! She has been decoyed away by that vile and villainous Englishman, who claims to be her uncle, and who is the next heir-at-law to the immense estates left by his brother. There is a horrible look in this! Will he dare to murder her?

"He took ship for Liverpool; but, by a seeming accident, I have learned that his ultimate destination is Paris, where the young lady, his niece, is to be sent to a celebrated school. This he told, when too much in his cups, the evening before his foul abduction of the tender child, left to his guardianship by the will of a too trusting brother.

"Why, but for some foul purpose, has he forcibly torn his ward from all her friends, the good Abbé, and her governess, who is as a mother, and from whom she has never been separated for a single day since the death of her own mother, when only three years old? How their hearts are bleeding now, for the loss of their dear child! How hers is bleeding, for the loss of all, I dare not think! I dare not imagine what may have happened to her-murderservitude—slavery. If I dwelt on this I should go mad, and become powerless for all future aid. I must not think-I must only act.

"I follow-first to Liverpool, and then to Paris; and if I find no traces of her, I search the world. Without my Isadore never will I return; and so I bid you all a sorrowful, but loving 'Farewell.' "ALONZO DE MEDICI.

"Rio de Janeiro, Jan. 15th, 1827."

Thus wrote the bridegroom elect, in a farewell letter to his friends, on the morning after the abduchad been taken on board ship, the day before they I will hope. were expected to sail, to attend to some trifle concerning her accommodations on the contemplated ural calmness and strength. Does this wonderful voyage, and, by the complicity of the English cap- influence come from my dear parents, who now visit | claimed: "There! let them peep, and listen, and which she had been compelled to submit by the cruel lieve the tedium of many an hour. Embroidery and may perhaps never be again! Who knows?" decision and will of her guardian, who insisted that | delicate little works of fancy and art beguile the | so beautiful and rich a young lady must have corresponding accomplishments, and must therefore enter one of the best seminaries that Europe affords. This | sands of miles away from my dear Alonzo, I will for | have come here for? iled her from the presence of one, whose life, from | him by idle repinings; nor will I do discredit to the | a whole week. It is no longer the same wilderness early childhood, had been intertwined with her own. example and teachings of my venerable friends. I it was before. I now know where to find the eyes of This was a noble Spanish youth, of great genius, but | will be worthy of them, though I never see them | a friend. We have been promised a visit to the Louof small fortune, and by profession a painter. With more. The shadow of this dismal ship may shut out | vre, as the reward of good behavior and perfect les-

and untimely taken away.

It had been arranged that her confessor and governess should accompany her; but on arriving at these trials, to watch and meet thee! the wharf, it was pretended that the boat was not safe for the whole, and that Isadore must be taken

The anchor was already weighing. Everything was in moving order; and the screeching girl beheld her have reason to fear that her courtesy is like her friends, helpless and frantic, on the shore, with the rouge, her hair, her teeth-all false. How glad I am most supplicating and earnest gestures and cries, entreating to be taken on board.

But let us follow the flight of Isadore, and avail many long and heavy hours, to beguile the terrible tedium of her life.

AT SEA, January 20th, 1827. I am torn from all I love on earth. A long and perilous voyage is before me; yet, even here, I will be true to my Alonzo-true to myself. I will still be worthy of his love; and knowing that the sweet angel always sees me, I will be worthy of my mother's daughter.

Now all other resources are cut off, I turn to my books, and am reviewing my lessons with great profit. Strange as it may seem, I am growing strong. I am learning to think, and act, and judge for myself.

The captain, I soon found, is a creature of my uncle; and all the officers and passengers adhere to him. But I am thus saved much annoyance by being released from all obligation to these rude men and silly women. And yet I do so, sometimes, long for a word of kindness—for a human word—that I for something that would recognize me, also, as human. But they never speak to me, and dare not even look at me attentively.

I have always been used to positive and prompt attention. My lightest wishes have been watched and answered. But my maiden here is silent and surly. There is a cross in her eyes, and-I cannot help believing it—a cross in her heart. With her evil instincts she has been quick to see that I am a prisoner; and she treats me as such. Rather than call on her, I help myself; and thus I learn another good lesson, that I never could learn before.

In the first shock of my capture I was actually stunned; and for some days I took little notice of anything around me. I only knew that the heavens opened, and my sweet mamma came and sought to soothe and comfort me-sought to rouse and strengthen me. And when I looked at the white foam-wreath in the ship's track, and thought vaguely of the shroud it might become, and the rest I might find beneath it, angels came out of it with snowy wings and gentle eyes; and they brought me back to life and Alonzo. And then, when I first thought that my life belonged to him also, I knew I had no right to trifle with it; and I came back into its cares and struggles, its sufferings and its wrongs, resolving, through all, to be true for his sake.

FEB. 17.—We have had a terrible storm; and I am now completely roused. Every cheek was pale with terror; and I could see that the old sailors passed the word to each other with quivering lips and ashen in this attempt he failed utterly. The uncle was ob- faces. I only was calm. There was nothing for me smite together, and his face become more frightfully | that it is still growing brighter in my use. pale. He attempted to take my hand and ask forgiveness for his crime—as if that late act of justice going to save himself, and made no offer to assist

> "Let us part in peace," he said at length, and could say no more.

I regarded him a moment with a look that must have been terrible, and then I said: "Go! I forgive strongest. Go! tell my father that the child he committed to your trust was happy to escape you, even

Just then there was a shout. We escaped the danger, and Death was once more cheated of his prev. But to me the storm has not been fruitless. An entire revolution has taken place. I have no longer any fear of my uncle and his accomplices. Another great crisis of my life is passed over triumphantly.

father's will. I was present at the reading; and dressed me: though I am ignorant of law, it has struck me with

Could he have a right to take me away from them?

Where, I often ask myself, do I get this preternattimes of their heaviness. I am really making pro- rejoice in the possession of a true friend. And to gress, especially in drawing. Though I am thou- think I have saved her! Is not this enough, even to was a wanton and wicked proceeding, because it ex- | his sake cultivate the art he loves. I will not wrong |

married, when that dear parent was so unexpectedly their souls. I know that they follow me with good desired—I must, if possible, attain it. I must not wishes, and prayers, and blessings, and will find me, too. O, my Alonzo! I shall be worthier, for all

PARIS, RUE ST. HONORE, May 20. I am now in the fashionable boarding-school of Madame Montresse. She received me with voluble politeness, like a true Frenchwoman. But since, I | I will not fail. They cannot make me fail. to see the happy faces of innocent young girls! There are among them several very sweet ones; and O, how pleasant will it be to form social and friendourselves of the Journal which helped her through | ly ties with these gentle creatures, who already look at me so lovingly!

MAY 25.—I feel myself bound by some evil enchantment. I cannot speak to my fellow pupils. Every approach to familiarity is guarded against. I feel myself an object of suspicion among them. I cannot divest myself of this idea. My chamber, my study-room, my walks, are all either solitary or guarded by an Argus-eyed duenna, who follows me continually. Only one kind face regards me; and that is Lizette, the poor femme de chambre; and she, I can perceive, dares not speak to me. O, if these bright and smiling ones only knew how I am yearning, almost dying, for a word of sympathy-of common kindness—of the simplest courtesy—they could not look so freezingly.

But I will not be foiled. I will make even these for you must go to the Louvre to-morrow." cruel restraints serve me. I will thank my teachers | I awoke, or seemed to awake, and the morning for the long and severe tasks they give me. If I am light was shining fair abroad. I looked around eagshut out from the gayety of youth, I will live in the erly, almost expecting to see my father as I had just august companionship of master minds, until I grow | seen him standing then by my bedside. But his could almost throw myself at their feet and cry out into a loftier stature, and command a horizon of words came back to me, and, O joyful thought! with wider scope. I will convert their severity into a these I recalled the solution of the problem! I have healthy discipline, until the punishment becomes a

> They place before me lessons of seemingly impos sible attainment; and when they see how easily I master the principles, they compel me to get the precise terms. But when I get these also—thanks to the good Padre's scientific nomenclature—they will still find some petty flaw in my conduct, and place a bad mark against me. I am always in disgrace. And this involves a forfeiture of walks, exercise, almost everything that is healthful. If at any time I am beguiled into a happy thought, and even smile at some little pleasantry which I cannot avoid hearing, I am charged with unlady-like and rude behavior.

> What a change is this from a state of love and freedom, the most joyous, refined, and exalted in nanature! Where now is the bird-like melody that was ever flowing in the heart and gushing from the lips? fill the whole atmosphere with their warbling lovenotes? Who could not be overwhelmed by such a sad reverse? Who would not utterly despair? And yet I know that here, as elsewhere, the day is always meted by the strength. With a clear conscience, and a deep faith in the benevolent power that I know is overruling all these seeming evils, I cannot surrender myself. While my vivacity diminishes, the fountain of my peace continually deepens.

MAY 30.—How many evil arts have they, to defraud me of my dearly-earned rights! None of the other girls are ever thus tasked or punished. There durate; and it was easy to be seen that he was bet- in death so horrible as life. And when I heard the is some bad motive at the bottom of all this. Can it groans of the wrenching timbers, and the howling be that my uncle is going to entrap and imprison, or affair. On his return to Paris, Mr. Buffum succeeded of the storm, I went into an ecstacy, uttering short kill me, for my wrong? I must not dwell on this in interesting the American Consul, which will be bursts of prayer and praise. In this state my uncle thought, for it robs me of my power. I will content came before me. He was dressed in his life-preserver | myself with my own duty, and leave the rest to and was evidently making preparations to escape | Fate. After the hard toils of the day are over, I can from the ship. Bad as he is, he is not all without take from my bosom the little silver crucifix that feeling. When he looked on me I saw his knees | was worn by my mother, and feel, O, sweet Mamma!

> JUNE 2.—O, happy day! most happy day, I now write: for I have found a friend. One week since, might cancel it; but, selfish to the last, he was only | Mademoiselle Jeanette, one of our teachers, fell ill of a very bad fever. She was abandoned by all. I begged to attend her; for though she was very poor, and could not properly dare do anything that might deprive her of bread, yet she had sometimes looked kindly on me; and I knew she would be glad to do so always. I was afraid Madame Montresse would you. Save your poor life if you can. I am now the | not permit me, on account of the infection. She warned me of the danger, and tried a little to dissuade me; but I could see that she was willing, and hardly waiting for an answer, ran to the poor suf ferer. Was she too willing? I did not care to ask

Sweet was the ministry of that sick chamber; for my heart was swollen with the love for which it could find no object—no expression. I sat by poor Jeanette, one day, when the fever was at its hight. She was delirious, though she still seemed to recog-APRIL 27.—I have been thinking to-day of my | nize me. With a rapid look around, she thus ad-

"Hush! and be quick-while they are all gonea great deal of force, that if it has so much power in | and let me tell you what I have so long wanted to one of its points, it must have in all. There must | say." Then grasping my hands, that almost shrunk be a flaw in my uncle's proceedings. The will says | from the sharp fire of her burning fingers, and fixing shall have my venerable friends to live with me. | her deep, large, loving eyes on mine, she whispered: "Sweet child! I pity you—I love you! Poor or-The Padre is very learned. He knows much of the | phan—poor amid all your wealth—were I not poorer laws of different nations, and the customs of the still, I would enrich you with my love! Lonely, tion of his bride, the beautiful Brazilian heiress, who | world. Will he not perceive this, and act upon it? | desolate one! could I for a single moment have been | with the sword: they had not the power; but no | criticism, whenever circumstances may demand its free, I would have taken you to my heart if only to show how it bled for you!"

Then, with a sudden start and wild eyes, she extain, was forcibly carried off. It should here be said | me daily and nightly? So I believe. I am beginning | turn me out, if they will; I am no longer afraid of that the voyage itself was an arbitrary measure, to to employ myself in regular occupation. Thus I re- starving. Indeed, I am not very hungry now; and I

> Thus unconsciously she has won me; and now I JUNE 15 .- We have been back to the school-room

the full consent of her father, they were soon to be the light of their dear faces; but it cannot alienate sons for a whole week. This is what I have so long gator.

allow myself to think I can fail. I will not fail. Yet they mean that I shall. They have set me tasks forward beyond my position, in algebra, that I may be cut off from the solutions by an immature understanding; and when they gave them, they almost sneered because I dared attempt them. Again I say,

JUNE 20.-I have accomplished all, except a single problem in mathematics. As yet I have labored over this in vain. I can neither analyze nor digest its terms, so as to feel my way to the root of its principles. Still it is a problem, unsolved, and, for me, apparently insolvable.

JUNE 21.—Last night, after worrying myself into a fever by useless efforts, I threw myself down on the bed and fell asleep. The subject of my waking thought came back in my dreams. I was struggling to loosen the perplexing knot, when my father appeared before me, with a sorrowful yet benign aspect, and called my attention to a simple principle, which, in my excitement, I had overlooked—probably because it was so simple; and I had been led, in some way, to expect an immense difficulty. In an instant the solution was written on my brain in characters of light. Nothing could be clearer. My father was turning away, when he came back, and, kissing me, he slowly and emphatically repeated the process, saying: "Isadore, be sure that you remember this;

written it. It is all right, without a flaw.

I have seen the teachers. They could not make any objection, but I know they were astonished. I walk on air. Have I, indeed, at last triumphed over the evil ones? And now I hear those deep, solemn words, sounding in my inmost soul: "You must go to the Louvre to-morrow." What can it mean?

The continuation of the history is written by another hand.]

Paris, June 22d, 1827. I have found my Isadore. I have seen her! Could she be more beautiful? I often have asked myself; and yet she is. She is strengthened, sanctified, by her sufferings. Every lineament, every feature, has become invested, or rather seems to invest, a soul of its own, as if illuminated by some outshining intelligence and power. I almost forget the feelings of the man—the passionate desire of the lover—in the Where are the responding harmonies that seemed to artistic rapture of beholding her transcendent and

But I must compose myself; for the work before me demands courage, strength, and prudence. About one week since, I was informed of her vicinity by a very polite and kind-hearted American gentleman, who promises to introduce me to the American Consul, with whom he is on very good terms. He urges me to keep quiet. But how can that be? For several days, and in as many disguises, I have been hovering round the premises of Madame Montresse: and once, as a famished old woman, I found my way within the gates. Of course I was not, in this guise, permitted to remain long in so fashionable an establishment. But in passing out I lingered in a corridor intersecting with another, which, as I had already found out, led to the refection-room. The bright, young grisette, who was showing me to the door-thanks to Fortune, or Fate!-had a lover of her own concealed in a corner of the area, and, running to chat and toy with him a moment, lost sight of me. At that moment the bell for the evening meal sounded. I had just time to step into a little recess, when they came along, two by two, garrulous and joyful, in the temporary release from duty. I knew when she was coming. I thrilled to shivering with the sweet rapture of her presence. A fine, ethereal aroma floated around her. The whole air was magnetized. And did she not feel my presence, too. I believe she did; for she is very sensitive; and when she came just opposite, she paused a moment, as if drawn by some hidden attraction. Why did I not clasp her in my arms and fly with her? How could I leave her there, as I knew, among deadliest foes? Only because I was afraid of losing her forever could I hold my place.

She paused, as I have said, and turned her face fully toward me; and I almost thought she saw me clairvoyantly, the features suddenly lighted up with such a strange glory. She had in her hand a single geranium leaf; and as the advancing pupils came pushing her forward, she threw it toward me, and held back a little, before she allowed herself to be carried away by the advancing throng. Was her soul taking cognizance, and did it, without consent or knowledge of the senses, thus salute me? Who can

[TO BE CONTINUED.]

By THE SWORD.—Some Christians pretend that Christianity was not established by the sword but of what period of time do they speak? It was impossible that twelve men only could begin | serving to ourselves the privilege of a reviewer's sooner were the professors of Christianity suffi-ciently numerous and powerful to employ the sword, than they did so, and the stake and the faggot too; and Mahomet could not do it sooner. By the same spirit that Peter-cut off the ear of the high priest's servant, he would cut off the head of his master, had he been able. Besides this, Christianity grounds itself originally upon the Bible, and the Bible was established altogether by the sword, and that in the worst use of it; not to terrify, but to extirpate. The Jews made no converts; they butchered all. The Bible is the sire of the New Testament, and both are called the word of God. The Christians read both books; the ministers preach from both books; and this thing called Christianity is made up of both. It is therefore untrue to say Christianity was not established by the sword.—Boston Investi-

### COMMUNICATIONS.

#### AN EXAMINATION OF THE WRITINGS OF THE ANCIENTS. NUMBER THIRTEEN.

Among learned and scientific men there will always be one or more who stand out clearly and prominently as brilliant lights, to whose judgments critical cases are submitted for adjudication and final settlement. Such an one is found among the researchers of the French school of Egyptologists, in the person of De Rouge; whose opinion has been generally adopted by the most able scientists in relation to the undoubted correctness of the long or lengthy chronology as presented in the labors of Manetho, who declares that the XIIth Dynasty led the Christian era by at least

thirty-four centuries. The most profound among the British hierologists, Birch, of the British Museum, accepts and copies Manethonian tables; while Kenrick acknowledges Lepsius as authority par excellence.

The Rev. Dr. Hincks, in a work on the age of the XVIIIth Dynasty (Transactions of the R. Irish Academy, 1846), holds forth the doctrine that the depression of the reign of Ramses II, in the XVIIIth Dynasty, and of Thotmes III to the year 1355, B. C., on the ground that Egyptian armies, born amidst solar calorics, avoided the heat of the weather, was an argument too feeble to be seriously combated. But the exalted judgment of this fine scholar and noble savant goes to favor every scientifical extension demanded for Nilotic annals.

Much credit has been attached to a statement given in the following language: "The Egyptians reckoned all the dynasties from Menes to Ochus, as occupying 3,555 years. If from this number we subtract 2,291, which the Egyptians reckoned from Menes to the end of the XIIth Dynasty, we have 1.264 from the end of the XIIth Dynasty to Ochus, or to 340 B. C. This would place the XIIth Dynasty between the limits 1,817 and 1,604 B. C., and there is good and substantial reason for believing that we should accept these dates as the genuine Egyptian computation, as there can scarcely be a question as to their correctness."

Among the so-called short chronologists are named Sir Gardiner Wilkinson, who, it will be remembered, had scruples regarding the interference of Egyptian records with the deluge of Noah. Mr. Samuel Sharpe is named as another who regards all as evil and blasphemous that conflicts at all with the Mosaic record; but his numerous blunders in deciphering hieroglyphics have placed him beyond the pale of ordinary criticism, and low in the scale of Egyptologists. Mr. R. S. Poole is a third member of the school of short chronologists, who has endeavored to make everything Egyptian bend in subserviency to Bible authority and sustain Moses and all that pertains to him especially, as set forth in the Septuagint. This fast friend of Moses says, in a work published by him, entitled 'Horæ Ægyptiacæ'': "Egypt, with all her splendid monuments, is found a witness (as much as and not less than Spitzbergen) to the truth of the Bible, and to the correctness of the Mosaic chronology." These fierce Bible chronologists have given a vast deal of real labor, and made much trouble, for the high and honorable-minded scientists in defending the right as they knew it, possessing proof abundant to sustain it against all odds; but to satisfy the outside world of the facts as they stood in the records, was quite another matter; and years elapsed ere much headway was made in settling the question as to the right method of Egyptian computation as presented by hieroglyphical characters found inscribed upon pyramids, and monuments, and temples. But the lengthy chronologists stand vindicated by the testimony of all subsequent scientific research. The names of Lenormant, Champollion, Boeckh, Barucchi, Bunsen, Henry, Lesuer, Lepsius, Hincks, Kenrick, Pickering, Ampére, De Rouge, Birch, and many other noble souls, will shine lustrously in the future, when such as Wilkinson, Sharpe, Poole, and their confréres, will be forgotten and lost to future history, by reason of their untruthfulness and readiness to pander to the popular theology of the present age.

To show something of the feeling that prevails in the minds of the most eminent savans of archæological science, it is only necessary to quote the following passage from the writings of one of the leading Egyptologists: "We dismiss, therefore, Horæ Ægyptiacæ, as beneath scientific notice, reannihilation. With it we snap off the last pub lished peg upon which short chronology can suspend its clerical hat; because Mr. Sharpe's arrangement of Egyptian dynasties anterior to the XVIIIth has been respectfully disposed of. When other writers, with hieroglyphical handles to their patronymes, adventure into the rude arena of archæology as champions of short chronology, may their armor be well tempered and their lances tough!" The list of long chronologists, above given, embraces the "preux chevaliers" of archæological science at the time the above quotation was written, 1852-3. The minimum of their several dates given for Menes is B. C. 4,643; the maximum reaches to near the sixth chiliad B. C.

each authority all biblical computations, Hebrew Samaritan, and Septuagint, are thrown aside among the rubbish of the things that were. "The sum of all the dynasties varies according to our present sources from 4,685 to 5,049 years; the number of kings from 300 to 350, and even 500. It is evidently impossible to found a chronology on such a basis, but Syncellus tells us that the number of generations included in the thirty dynasties was, according to Manetho, 113; and the whole number of years, 3,555. This number falls much short of what the summation of the reigns would furnish, according to any reading of the numbers, but is nearly the same as 113 generations would produce, at an average of 32 years each."

#### J. D. PIERSON.

### REFORM.

"Reform" seems to be the battle-cry of the world. Everywhere war seems to be declared against established usages; old things are passing away, and all things are becoming new. Nothing is so sacred as to escape the intervention of the iconoclastic spirit of the age. Even Catholicism, imbedded as it is in antiquated conservatism, finds reformatory work to do. She makes occasional ventures from her cloistered prejudices, in order to invade and destroy the ideas of dangerous out-

Now, being of an inquiring turn of mind, I want to know what all this means. What is reform? And what good is it going to do? I do not pretend to know. I cannot assume the solemnity of an owl, and deliver an oracular decision in the matter. But I have been listening to the din, and have wondered in my misgivings as to whether the outside performances of the mountebanks were not the best part of the show.

Some begin by telling you that "whatever is, is right"; and when, by a train of seductive reason ing, we begin to be quite delighted with this optimist philosophy, we are gravely informed that everything needs reforming-that society needs remodeling-in short, that "whatever is, is wrong.' Having arrived at this point, the more you try to understand their philosophy, the more confused and muddy it appears. The optimists are of two classes: One sees everything as right from the force of necessity, the immutable operations of cause and effect; the other, that it is right because Infinite Wisdom is the Author and Sustainer of all things. Whether viewed from the theological or philosophical side of the question, the result is the same; and, in either case, I would like to know what's the use of being daily plagued either with the wisdom of philosophy or the "foolishness of preaching."

There are other reformers, who endeavor to eradicate evil by destroying the medium through which it comes. They believe in physical force rather than in moral persuasion; more in hell than in heaven; more in the justice of the law than in the charity of the gospel. Strenuous advocates they are of corporal and capital punishment. The Holy Inquisitors; the slayers of the Huguenots; Queens Mary and Elizabeth; Calvin, Luther, and Cotton Mather, are all noted examples of this class of reformers. This plan is radical enough, but I don't like it; for I may need reforming, yet a little burning in this life and a long burning in the next are not pleasant; I prefer a more agreeable transit to "kingdom come." But whether I like it or not, I have no cause for fault finding, for these reformers have had unquestion able precedents for their action. Moses showed that prevention was better than cure, by killing without mercy, by plagues and earthquakes—as in the case of Korah, Dathan, Abiram, and othersby the sword, and by stoning to death; Moses himself being sustained by precedent. Jehovah set the example in destroying Sodom and Gomorrah, and Lot's wife; and in the destruction of the world's inhabitants by water; at which time they had become so bad, so very bad, that the Lord wished he had not made such a bad lot; and it "grieved him to the heart." He tried regeneration by total immersion, and drowned the subjects with the exception of Noah, Sons & Co., who believed in sprinkling, and were saved as seed. But with all reverence for everything essentially sacred, I think it would have been a good thing if Jehovah had knocked a hole in the bottom of the ark, swamped the whole concern, and commenced the business of man-making on a fresh capital Clay was not so scarce! and the experience gained would have enabled Him to make a better job, and to contrive some means to freeze the devil out. Or, if, after saving Noah, he had instituted a lodge of Good Templars, with Noah as a member, what trouble would have been saved the world! There would have been no accursed Canaan, and the "ir repressible conflict" and the caste troubles of the Rev. Mr. Wyatt would never have had an existence. I don't want to blaspheme; but thoughts will creep into one's head, and, as the song sings

"There are some things look queer to the eye." There are other reformers, related in many respects to the last described class, who, having established a theoretical standard of virtue, supported by scriptural authority, try to enforce a rigid compliance with the requirements of said standard. When their theory is opposed, it is set down to the wickedness of man, and his heart is called all sorts of naughty names. The natural inclination to laugh, sing, dance, go to the theater, or to enjoy Nature on Sunday, Saturday, or any otherday which they are pleased to call holy, is all placed to the account of the innate wickedness of the redeemed will dwell upon this earth after the the human heart. Those under their treatment are required to "crucify the flesh," as they call the checking of all natural desires in their develop- fit for the respiration of the saints! ment, in order to produce an abnormal state of the mind, called "the new birth." They are "born again." when they have made this life so horrid and disagreeable that they "desire to depart, and as the Scriptures assert, the kingdom of heaven is be with Christ, which is far better." Death is certainly preferable to a life devoid of pleasure "according to the flesh."

In my way of thinking, it would be far better at least more agreeable, if—instead of consulting a system contained in a book, or even the Bible, as they interpret it—they would consult the human heart, and satisfy all its demands in a legitimate manner. And perhaps they would be nearer right. Life would be rendered pleasant and endurable by finding a time for all things, even dancing and singing (see Solomon.)

one evil worth talking about. One wishes to depose "King Alcohol," another to eradicate the Social Evil"; slavery, women's wrongs, workingmen's wrongs, drugs, improper dress, improper food, etc., are each taken up as a hobby by some one of these reformers. I rather like them. There is a practical go-aheadativeness belonging to them, a sort of fanaticism, which insures success at some time or other. Howard was one of these; with the prison reform idea on his brain, he accomplished a by a less enthusiastic character. Luther, Father Matthew, John Bright, Wm. Lloyd Garrison, and others, belong to this class. It is strange how changed these men are after they have outlived the accomplishment of their mission. Horace Greeley, for example, since the Emancipation Proclamation, has been like a sitting hen robbed of her nest, till Jeff. Davis came under his wing and made him comparatively happy. But with all these eccentricities, I like your enthusiastic reformers. They don't bother you about the origin of evil. or with the question whether God or the the devil and damnation, they fall back on the ap-Devil holds the patent right of its invention. They mean to kill it first, and try it afterward.

# The Banner of Progress.

SATURDAY, DECEMBER 1, 1867.

OFFICE, 522 CLAY STREET, UP STAIRS BENJAMIN TODD & CO.,

PUBLISHERS AND PROPRIETORS.

### TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "EDITORS OF THE BANNER OF PROgress." All letters in regard to the business of the paper should be addressed to "Benjamin Todd & Co."

# Opinions of Theological Destructionists.

The theologians have a magazine devoted to the promulgation of orthodox views of the prophecies and of Biblical lore, called Bibliotheca Sacra, in which a certain Professor of Geology, R. D. Hitchcock, has been endeavoring to perform the -of reconciling Geology with Theology. undertakes to prove that a general judgment and destruction of the material universe may be properly inferred from the fact that the earth is filled with internal fires, finding vent through its volcanoes, which may some day give forth inflammable gases in such quantities as to explode in combination with the oxygen of the atmosphere, and "burn up" this planet. From this probability he argues that the prophecy of Peter, that the heavens shall pass away with a great noise. and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up," is not, as we should say, to be sneezed at. It is evident to us, however, that the immensity of such a result has not been fully considered by the geological Professor. For, in order that the whole prophecy should be fulfilled, every planet and every star, and every sun and moon in the unfathomable depths of the universe, must be ignited at the same time; the conflagration must be simultaneous. No such appearance as the 'heavens passing away with a great noise" could be witnessed by earth's inhabitants, because they would be involved in the same destruction. The argument for the possibility of such an event as the conflagration of all material things at the same moment, by the agency of fire, can only be predicated upon the supposition that the elements of every world are the same, and operate together in the same way. It is by no means certain that such is the case; yet, for the sake of the argument, we are willing to admit that it is so. We are then met by a difficulty in the disposal of matter, which is not destroyed, but only changed in its relations; for matter is indestructible. What is to be done with the exploded gases and vapors of the burned out planets? Will they become infinitely attenuated, and have no place or nucleus all the worlds thus be again "without form and void"? In short, will chaos return again?

The answer to these queries comes in the words of the Professor himself; for it seems that, although the "heavens" are to "pass away with a great noise, and the earth also" is to be "burned up," yet there will be a sufficient amount of the crust of the earth" left for what the Professor calls "the redeemed" to dwell upon, after the crisis is over. And this anti-climax of the great Geologist shows how little Reason has to do with the making up of an argument intended to sustain the dogmas of theology. If the material universe is to be wholly destroyed by the elements contained within itself, as the Professor maintains, how does he reach the consolatory reflection that any portion of it is to be reserved from annihilation, that he and other saints may have something material to stand upon? Lame logic for a Professor! He says that "the fact that the purification of the present world can render it a beautiful habitation, fit for the residence of princes. renders probable the belief of many divines, that day of judgment." A burned-up planet a fit residence for princes! An exploded atmosphere

The whole idea of reconciling the dogmas of theology with the facts of geology is a materialistic one, and unworthy of a spiritualized faith. If a spiritual kingdom, "not of this world," of what use are all the ridiculous theories of theologians in relation to the future of mankind upon this earth? What need has or ever will have the emancipated spirit for this material world, if its attractions and its happiness eventually are as far as possible away from it? And if every material existence, including all the worlds and the bodies of individuals inhabiting them, were to pass into oblivion—be "without form and void" so that what Nature most abhors, a vacuum, should actually subsist, what effect, if any, would such a tarian Church.'

Another very important class consists of those state of things have upon the immortal spirit? who ride a hobby; they have each only discovered | When the dissolution of the mortal elements of our being occurs, and the spirit is liberated from the shackles of material things, it may be considered as independent of them, and unaffected by any changes among them. Even theologians dare not maintain that there is any dependence of the spirit upon matter, after the aforesaid dissolution has occurred. And if there is not, why are these prophecyings of disaster to our material universe especially those relating to the dissolution of our concerning which much lamentable ignorance little earth—continually put forth by the devotees great good, which never would have been realized of old theology? It is done to frighten children, both of larger and smaller growth, into the acceptance of their dogmas and the support of their religious organizations. It is a part of the plan of a set of drones in society, who follow preaching professionally, as a means of livelihood, and who would be reduced to the necessity of laboring as producers instead of being idle consumers, if this method of obtaining a living were taken away. Having been compelled, by the gradual enlightenment of the people-thanks to the skeptical and truly scientific world—to give up the dogmas of parent evidences which the volcanoes and "shooting stars" afford, of a future grand conflagration of all material things, as a means of exciting the fears of the ignorant and unthinking, and of so inducing them to part with their hard-earned wages to enrich religious establishments and support lazy men in a luxurious way; the only equivalent rendered for the money invested being the weekly instalments of gospel condemnation meted out to the poor dupes, who consent to be called sinners worthy of eternal misery, and to pay for the privilege of hearing themselves thus abused.

### Thanksgiving.

In accordance with the prejudices and religious education of the people, the civil authorities of the land appointed a feast-day, to be observed on the 28th of the present month, when thanks were formally presented to the Almighty for doing with, by, and to the children of men that which has pleased Him best to do. The occasion gives rise to some very important reflections. In the first place, do we not, in giving thanks for those things which we consider blessings, impliedly deprecate and undervalue others, which God has been pleased to award us, but which we do not look upon as blessings? Or, in other words, in praising God for what we enjoy, do we not, by imimpossible task—which crazed poor Hugh Miller | plication, curse Him for what we suffer? Secondly, both Nature and Scripture teach us, that nothing man can do or say, either of praise or blame, can affect the purposes or the happiness of a Being of Infinite Perfections. His purposes cannot be changed, nor His pleasure diminished or added to, by any action of man. If, as is said in Scripture, He "makes even the wrath of man to praise Him," what difference subsists between the thankfulness and the ingratitude of man, so far as God Himself is concerned? And, in a natural and rational point of view, it would seem that the best evidence of thankfulness is a proper use and enjoyment of the blessings man finds ready to his hand; and there is no necessity for evincing any peculiar sentiment toward God in relation to them. In fact, to do so is to imply that, if the blessings were withheld, man would not be grateful, but complaining and censorious. Now, as none of these emotions can at all affect the relations subsisting between God and His creature, man, it becomes a question whether our excessive manifestations of gratitude are not a little hypocritical. If they are not so, will any man convince us of the fact by offering to God a sincere thanksgiving for a broken leg, a shattered arm, or an intermittent fever? We could never see the benefit of these displays

of excessive and ostentatious thankfulness. Like

prayers to a Being who must already and always know our wants, and, if He so wills, can supply them, the giving of thanks is a work of supererogation. God does not need them, and they are of no benefit to us, except in exposing our hypocrisy. Some even go so far as to thank God, not only that they are not as other men, but that they are not punished or caused to suffer as other men are. Is not that equivalent to thanking God that there are worse men than ourselves, and that others are 'worse off" than we are? Like the language of the Hibernian, when he had broken his leg, and for recombination with each other? and will | thanked God it was not his neck, the giving of thanks seems a reproach to the Almighty for His universal providences. "He causeth the rain to fall upon the just and the unjust," and yet the hypocrites will persist in thanking Him, as though they were especially selected for the bestowal of His blessings! Millions render no particular thanks to Him for what they enjoy; yet we do not see that He deprives them of a single blessing in consequence of the omission. Four-fifths of the human race are still in ignorance of the Christian idea of God; yet their needs are all provided for, as regularly and as bountifully as are those of any self-styled "chosen people." And when we exalt ourselves in vain-glorious boasting of our Christian civilization, and claim to be the favored people of God, and that we are in advance of all others, it is well to consider that this is our own estimate of ourselves, and that we know not what estimate is put upon us by the Almighty Himself. Certain it is, that there are many things in civilization that are the rankest injustice, and that do not exist among nations we are pleased to style barbarous. Our Pharisaical hypocrisy, therefore, in thanksgiving for these blessings, of which we suppose ourselves the exclusive recipients, is thus made more manifest. The difference in favor of the subjects of civilization, when fairly compared with the natural or uncivilized man, is not worth that even that authority will not sustain conjecbragging about. The untutored savage is often nearer to a God-like nature than the best educated man in the world. The former's sense of justice is frequently keener, and his detestation of wrong more hearty and sincere. Hypocrisy is certainly not one of the sins of the savage; while generosity, bravery, frankness, candor, and justice are ruling characteristics of every so-called barbarous people. We do not see that we have more to be thankful for than they.

> UNITARIAN CHURCH.—The New York Tribune of November 6th says: "The Rev. Henry W. Browne, formerly of Augusta (Me.), has gone to Sacramento (Cal.), to take measures for the formation of a Uni-

### Metropolitan Theater Discourse.

Rev. Mr Stebbins' Sunday evening meeting, notwithstanding the rainy weather, was very fully attended. On this last occasion the Rev. gentle man's remarks were rather more interesting than usual, from the fact that he introduced among them many apt and instructive scientific illustrations, which have a tendency to educate the people into a better knowledge of natural phenomena prevails. This feature of Mr. Stebbins' discourses has a peculiar charm; and we were not much surprised at the close attention rendered by the audience to those portions of his sermon having reference to facts in nature not generally spoken of by pulpit orators.

After reading that most radical of Scriptures, the second chapter of the Epistle of James, Mr. Stebbins took his text from Isaiah, chap. ii. v. 5 "O, house of Jacob, come ye, and let us walk in the light of the Lord." An old-fashioned orthodox preacher would not be expected to weave an argument from such a text, having any specia reference to scientific facts; because it is averred by that class of divines that religion is not based either upon science or reason. But our progressive Unitarian sees an occasion in the language of the Hebrew prophet for expanding his view of the perfections of God's works, and holding up to the comprehension of the commonest intellect the beauty of the operations of natural laws. His exordium was a network of similes, directing the attention of his auditors to the daily panorama of clouds, and sun, and rain, and verdure of the fields, and eulogizing the soft and balmy air of the climate of California at this season, from which he drew a beautiful and appropriate illustration of the text. He called the brilliant skies of our autumn the "Shadow of God." Mr. Stebbins' worship is evidently of that kind so emphatically recommended by Alexander Pope. He has learned to

#### "Look from Nature up to Nature's God."

The Rev. gentleman, in further comment upon the text, said that a particular light is necessary, to enable one to see certain things. An artist's work cannot be appreciated except in a peculiar light. Pictures cannot be made or seen to advantage in a side or crossing light. Artificial light is not a good one in which to examine and select colors; it distorts and blends them all. He thought it worthy of remark that the infinity of space is concealed, rather than brought to view, in stand. I claim the right to stand in all conditions the broad glare of the sun. It is only by the by the side of my husband. I want the privilege of mild light of the stars that the immensity of space is revealed. Daylight conceals from us some of the grandest aspects of the universe. He proceeded to make an application of this fact to the normal condition of men. He said that the material light of the senses obscures in the same way the spiritual universe. Even as there is a light that enables us to see the material world, so there is a light in which we may see spiritual things. In the material view, we reckon life by what we possess-by houses, lands, and worldly goods. These things, in the light in which we view them, conceal from us the spiritual significance of them all. The spiritual "light of the Lord," on the contrary, produces that expanding and elevating effect upon the heart, particular in a great sorrow, which enables us to perceive the internal spiritual significance of all things.

Inspiration, in its work upon the soul, he compared to the interpenetrating effect of the sun upon the air—purifying and rendering it healthful as the breath of life. Prisoners in dark cells became puny and weak, from lack of the invigorating qualities of sunlight. Persons should make ample provision in their dwellings for the entrance of the life-giving rays of the sun.

As the sun prepares the air for the inspiration of the lungs, so the spiritual "light of the Lord" prepares spiritual truth for the inspiration of the soul. This light is the all-enfolding goodness of God-showing us the true spiritual significance of our existence. No other light gives us the measure of our lot. It brings everything out with clearness and distinctness. The spiritual is known because of the things it makes known; puts more meaning into things than we ever saw before. It enables us to see the design or idea of al creations; seeing the idea, we see how all the details are gathered into form, and how they fulfil the purpose of the Creator.

In the course of the lecture, Mr. Stebbins allowed himself to be misled by the astronomers, and to take for granted their mere conjectural theories as demonstrated truth. When he and they make the statement that the light of stars was so many thousands or millions of years in its columns with many a sparkling, pungent traversing space to reach this planet, it requires something more than the mere statement to convince the thoughtful. Astronomers may be perfectly competent to measure the lapse of time required for the passage of either natural or artificial light through the space occupied by our atmosphere. But when they undertake to satisfy our inquiries by such wild assertions in regard to the light of distant luminaries, we must take leave to dissent from their statements. Neither Scripture nor scientific reasoning sustains them. And, firstly, as to Scripture: Moses' Genesis describes "the evening and the morning" of "the first day" as being the same day in which God said, "Let there be light." From whatever celestial luminary that light emanated, it reached the earth on the first day; if it had not there could have been no day on the earth. It is true that the description in Genesis is not very scientific; but it may be proper to show those, who take the Bible for their guide into all truth, tures so baseless as the one under consideration. But, secondly, as to the logical scientific view The light of the sun is frequently totally intercepted or eclipsed by the interposition of the moon's bulk between it and the earth. Yet, the instant this obstacle to the passage of the sun's light is removed from before even a small portion of the sun's disc, the rays again reach the earth, without any perceptible diminution of power or intensity. The theory of light has by some been stated as the effect of the motion of electricity. If this be true, the passage of electricity through such an element as the ether of infinite space—an element which must be homogeneous with itself -should be inconceivably rapid. The transit of hold sittings in a few days.

electricity, even through our atmosphere, or over metallic or other electrodes, when unimpeded by non-conductors, is so rapid as to be imperceptible to our appreciation of the lapse of time. How, then, can it be pretended, with any show of reason, that the light of the sun and stars could not pass through space in so short a time as to be apparently instantaneous? If the conjecture of the astronomers, as quoted by Mr. Stebbins, be accepted as demonstrable, we are forced to the conclusion that the sun, moon, and stars were created millions of ages before our earth, and that their light occupied the whole of these ages in passing to the point in space occupied by the earth's orbit; or, otherwise, that the earth, if created at the same time with the other planets and the sun, remained in total darkness during those countless ages, till the light of those luminaries reached it. Either of these conclusions is absurd enough to refute itself, without argument; and we shall therefore leave the subject to the consideration of the reader, and postpone further remark upon it to some other occasion.

#### Womanhood Suffrage in the National Spiritualist Convention.

The following is a portion of the debate on this question at the Cleveland Convention:

S. A. Hasbrook said she claimed the right to vote. She did not beg for it either. Women are obliged to pay taxes. Why should they not vote? Miss Susie M. Johnson said she demanded the privilege of voting. I am expected by all citizens to earn my bread by the sweat of my brow. I find no gentleman who is willing to get it for me, for the privilege of ruling over me. The condition of those impoverished women who sell themselves to prostitution to obtain the necessaries of life is a fearful, a terrible comment on the legislation of men. Not one woman in a thousand follows this pursuit from preference. It is sheer necessity. I think that it is high time provision was made to stay the tide of such corruption. You may talk about the Bible saving the race; but until you furnish the means of subsistence for the preservation of the physical nature of woman intact, your talk is vain. A book will not extinguish the evil we all so much deplore in society.

Mrs. S. C. Dickinson believed it necessary for women to co-operate and stand for their rights. Why, men cannot do without us! They never will do without us. We have made them what they now are. How many poor consumptive women there are, with not voice enough to be heard in an audience owing to their cramped condition! I desire to vote, and I hope the time will come when I will vote; for I want to elevate my sister

A lady said: I do demand the right to raise woman where the Creator designed that she should helping to make the laws.

Dr. S. Underhill: It is well that this question should come up here. Mary Wolstoncraft wrote, away back in the days of my childhood, on "Woman's Rights." Said she, "Say if you please that women have no rights, and they have no duties; for duties follow the profession of rights.'

This is not a side issue. At our first State Convention. Parker Pillsbury came into the hall, and in consequence of some remarks I made, he gave us a splendid speech on Woman's Rights. Some of the women, we are told, do not want to vote. Poor souls! only see how they can be crushed! As to the intellect of women, some of them are somewhat prominent. Queen Victoria is somewhat prominent.

Josiah Allen's Wife on Wimen's Rites.—Josiah Sez i, "Josiah Allen, do you think i am too feeble to go to the poles?"

"Yes," sez he. Sez i, "There is one kind of poles you are willin' enuff i shud go to.

"What poles?" sez he.

"Hop-poles!" sez i-(Josiah hez sot out a hopyard and is makin' munny by it.) Sez i, "You are willin' enuff i shud go into ure hop-yard and pick hops all da," sez i; "i aint too deliket to handel them poles. And I ken draw up water out of the well with a pole, i aint too feeble for that pole, and git a ten-quart pail of water on the bottom ov it, and i don't believe the politikel pole wud draw much harder than that duz." Sez i, "The very men who tauk the most about wimen being too deliket to go to the poles are the very ones who make 'em oring in all the wood they burn, and bild fires, and put up leeches, and make sope, and other hard-

A FRIEND in Astoria, Oregon, writes that Spiritualism is gaining ground in that State and in Washington Territory; that the lectures of Mrs. Stowe and others are well attended; that a certain divine in that neighborhood was heard to say, after listening to one of these lectures, "What a pity Spiritualism is not popular!" and that the orthodox believers attend quite as frequently as

THE American Unionist, of Salem, Oregon, comes to us with a fresh and vigorous look on its face, as though its intellectual economy had been recently invigorated by absorption of a new element. We like the sort of Calvinism that fills

MECHANICS' STATE COUNCIL.—The various Eight-hour Leagues of the city and State have formed a representative body with the above title, for the more effective carrying out of the eighthour labor reform.

TEN THOUSAND NEGROES in Virginia have learned to read during the past year. A few years ago it was a penal offense in

Virginia to teach the proscribed race the alphabet. DECISION UNDER THE CIVIL RIGHTS BILL.-Judge Niles, of the Nevada County Court, recently decided Chinese testimony inadmissible against colored citizens of the United States.

MRS. L. HUTCHISON, Owensville, Mono county, will answer calls to lecture in any part of the

"PHOTOGRAM."--A Portland photographer has this affectation in his business card. He calls his place of business a "Photogram Gallery."

QUERY ?—Has the redemption of dogs from the custody of the Poundkeeper any bearing upon the dogma of redemption?

C. G. AMES, a Radical Unitarian clergyman, was announced to speak at the District Court Room, in San José, on Sunday last, morning and evening.

How can a man commit a sin of omission? If an act is omitted, it is not committed; and where then is the commission of sin?

MRS. Fove has returned to this city, and will

#### Tests of Spirit Presence.

A correspondent of the Banner of Light writes as follows in relation to the mediumistic gifts of Miss Barbara Allen:

She is an unselfish, modest little woman. Her powers are varied. She is a clairvoyant and clairaudiant, symbolic and prophetic; gives names, personates and sings-improvising the words, and weaving into them startling incidents, as tests. Some of the most convincing proofs of spirit presence which I have ever received came through her organism. Permit me to relate one or two facts: She accompanied a few friends to Lindennear a group of graves. She said she saw an officer-who was both a Captain and Colonel, then gave the name of a young soldier boy, who died in camp, the only son of the same lady. She put her hand upon the left breast and with a shudder exclaimed, "There is blood; if the ball short sickness, died of a wound inflicted by his own hand, and the body was brought home and

buried somewhere near by.

The facts are these: The young man was, wounded at Alexandria by the accidental discharge of a pistol, which he was cleaning to take out on picket duty. The ball passed through the left lung, lodged near the spinal column, was removed by a surgeon; mortification succeeded, and the body was brought home for burial. The officer was at that time a Captain in the 5th Regiment, who took a kindly interest in the suffering boy, and consoled the mother by daily sympathizing letters, describing his condition, symptoms, and prospect of recovery. He was afterwards promoted to the rank of Colonel, and was killed in active service, in front of Petersburg.

As we sat chatting familiarly one afternoon, Miss Allen inquired, "Did you ever know Mr. N-, of the Olive Branch? He is here, and says he was your pastor in days gone by." And then followed a correct description of his personal appearance and peculiar characteristics. I attended his meetings nearly forty years ago, when he was preaching in Malden, and was quite well ac-

quainted with him. At another time she inquired, "Did you ever have a friend killed on the cars?" She saw a train approach, stop, and a middle-aged man crushed between two cars, taken up, and carried into a room near by to die, describing accurately the fate of a man who had lived in our family.

N. B. STARR'S SPIRIT PAINTINGS.—These spirit pencilings and paintings, considering the time occupied in their production, are among the wonders of the age. Bro. Starr, now in the sere of life, fifty years a mechanic working at his trade, owes all his artistic skill to his immortal guides.
And unassuming and unpretending as he is, how
many, O, how many tearful eyes look up and
thank him for being the instrument of transferring to canvas the forms of their loved that have

passed death's peaceful river!

He paints in oils. Permitted in his studio, we saw him work in this semi-conscious psychologic state. The room was partially darkened. He painted standing, and some of his motions were quick almost as the lightnings. We have a crayon head from the ascended Rogers, several elegant penciled pictures trom the widely known W. P. Anderson, and now a large oil painting from Mr. Starr, showing the different conditions of spirits, and the callings that obtain in the spiritworld. Grand is the mission of these spirit artists. Long after their mortal forms have perished will their master-pieces of art awaken holy memories of the sainted in the Summer-Land.—Correspondence of the Banner of Light.

AN UNBELIEVER CONFOUNDED.—The Grass

"There dwells in our town a lady, who is not only one of the spiritual rank and file, but assumes in addition the higher position of a medium. This lady is blessed with a partner of all joys and sorrows, save the joy connected with Spiritualism. Now, in answer to the prayers of the believing wife, the spirits recently commenced operations on the unbelieving husband, and this was the plan of operation: He closed and fastened the back door of his house the other night, and was told by the wife that the spirits would open it—and in the morning wide open it stood; the next night he performed the same operation, and the spirits followed suit. The third night, he determined to lie in wait, and accordingly locked and bolted the door, and took a position square in front, when, in a short time thereafter, the key turned in the lock, the bolt drew back, and the door flew wide open, and he standing looking at it! Well, what has he to do in the matter? Believe his own eyes, or call it a humbug? He does not seem willing to do the latter, and accordingly is on the spiritual fence, with a decided tendency to 'flow over.'"

GIFTS OF HEALING, SPEAKING, AND CLAIRVOY-ANCE.—In the town of Hampton, Wisconsin, there lived a young man by the name of Martin Cary, who could neither read nor write. He became a medium both for speaking and healing. He was controlled by the spirit of Elder Fredericks, a Baptist preacher, who was known to some of the circle, while in the form, at Binghamton, N. Y. The medium would, while under his control, read whole chapters in the Bible, explaining the same to the circle and otherwise identifying himself. Also, when under the control of the spirit that examined disease, he would draw charts of the human system, locating the nerves and organs correctly, giving the technical names thereof.

QUEER PROCEEDINGS .- A member of the Presbyterian Church in Ohio has been suspended for having joined the Masonic Order. He appealed to the Presbytery, which sustained the appeal by a vote of fifteen to ten, and restored the party appealing to the communion of the Church. The Presbytery, however, passed a resolution that their action was not to be construed as expressing approbation of the Order of Masons, or any other

\_\_\_\_\_ ILLITERACY OF A RACER.—The following notice found its way to the sanctum of the Vallejo Chronicle:

TAIK NOTIS.

MR. EDATER—i am reddy to run a futrase with enny man in valeho fur the some 50\$ more or less between nex desember ferst. You can maid and rangements fur me with a forfit if nessary.

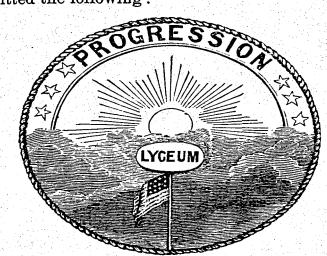
ST. STEPHEN'S Roman Catholic Church, in New York, has a pretty little income of fifty thousand

manner this large income is obtained.

It would gratify curiosity to learn in what in the country who desire, on application at this office. The money for the books, and postage, must invariably accompany the order

### Emblem Adopted by the National Convention.

Mr. Dyott, on behalf of the Committee on Badges, reported: That they recommend the adoption of a badge, or emblem, to be worn; and they suggest two forms—one to be worn by the members of the Lyceums, and the other by all the Spiritualists who may desire to do so. They sub mitted the following:



The above emblem is intended to be worn as a reast-pin, stud, or locket, by "Spiritualists," by wood, where she became entranced while sitting the members of the "Children's Progressive Lyceum," or members of the Society and liberal thinkers, who believe in a continuous progressive who died in battle, fighting for our country— life beyond the confines of earthly existence. For standing beside one of the ladies. She said he those who are not members of the Lyceum, the seemed to be sending messages, and quoted the closing paragraph of one of his last letters. She fourths of an inch in diameter, the lower half emfourths of an inch in diameter, the lower half embossed to represent clouds, the upper half burnished or dead white silver, upon which a golden sun is represented as rising out of and above the clouds, surmounted by the motto, "Progression," had passed through the body it would have been occupying the centre of an arch, each end of which better, as it had to be extracted." Said he had a is resting upon a cluster of stars. For those who desire to be recognized as members of the "Children's Progressive Lyceum," a golden target is placed upon the clouds, with the inscription "Lyceum" upon it; upon the staff beneath the target, the American Flag.

> ITS SIGNIFICANCE. The groundwork of this emblem is silver, the whiteness of which is emblematic of unsullied purity. The field of glistening stars, upon which the arch of progression rests, indicates the fact that it comprehends the fentire Universe. The golden sun of truth is rising above and dissipating the clouds of error. The golden target with the word Lyceum is planted amid the clouds upon which the sun of reason is shedding its illuminating rays, rendering it a brilliant mark, at which Old Theology and Ecclesiasticism are invited to point their intellectual arrows. Its staff is planted upon the rock of common sense, and holds up to the gaze of an admiring world the American Flag, the glorious emblem of universal freedom, beneath whose folds all the nations of the earth may find protection and freedom to worship God according to the dictates of their own conscience. The emblem is intended to be about one-third

WHAT is the key-note to good-breeding? B

the size of the above engraving.

### Catalogue of Liberal and Spiritual Books FOR SALE AT THE Office of the Banner of Progress.

Confucius and the Chinese Classics; or, Readings Howitt's History of the Supernatural. 2 vols. 12mo. 3 00... 40
Owen's Footfalls on the Boundary of Another 

	[2018] - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -		
;	Supermundane Facts—Ferguson		
.	Life of Paine	75	٠
'	A R C of Life—Child (namer)	25	
: 1	Whatever Is, is Right-Child	1 00	
l I	Whatever Is, is Right—Child.  American Crisis—Chase(paper.)	25	
. 1	Arcana of Nature-Tuttle. Vol. 2	1 25	
	Answers to Unestions—Davis	1 50	
	Bouquet—A. B. Child	1 00	
	Be Thyself—Denton(paper.)	15	
	Brittan's Review of Beecher's Report	60	
•	Brittan and Richmond's Discussion	2 00	
,	Discourses of Cora L. V. Hatch Empire of the Mother (paper)	25	
.	Empire of the Mother(paper)	40	
'	Eye Opener—Zepa(paper.)	1 50	
,	Eliza Woodson	15	
- 1	Peculiar—Epes Sargent	1 75	
•	Athanagia — Sears	1 25	
,	Book of All Religions—Hayward	1 50	
	Book of All Religions—Hayward	1 50	
L	Shellev's Poems. 2 vols	3 00	
<b>,</b> '	Donah and Afton Tife Davig (nanga)	40	
	Companion Poets(paper.)	50	
ś	Lily Wreath—A B. Child	1 00	
	Night Side of Nature—Crowe	1 00	
	Intellectual Freedom—Woodruff(paper.)	50	
•	1 PH2111VC W11C DubDC1. Jana ene ese ese ese ese ese ese ese ese ese	- 20	
L	Gospel of Harmony-Willard (paper.)	30	
	Gist of Spiritualism—Chase (paper.)	50	
	Harmonial Man—Davis(paper.)	40	
	History of Evil(paper.)	1 50	
_	In there a Devil Poldwin (namer)	20	
Э	Is there a Devil—Baldwin (paper.)	1 25	
,	Ideal Attained—Mrs. Farnham	2 00	
,	Kiss for a Blow-Wright	60	
L	Kiss for a Blow—Wright	75	
3	I Love and Mock Love	20	
ı	Lyric of the Golden Age-Harris	2 00	
3	Lyric of the Golden Age—Harris	1.75	
	Marriage and Parentage—Wright	1 25	
:	Magic Staff—Davis	T 19	
L	Special Providence—Davis(paper.)	15	
•	Present Age and Inner Life—Davis	2 00 50	
	Self Abnegationist—Wright (paper.)	30	
	Unwelcome Child-Wright. Woman, and Her Era-Farnham. 2 vols	3 00	
ا و ا د	Miss Sprague's Poems	1 50	
•	Miss Sprague's PoemsLiving Present and Dead Past—Wright	50	
3	Anneogehing Crisis-Davis	75	
	Healing of the Nations—Talmadge & Linton Dealings with the Dead—Randolph	5 00	
	Dealings with the Dead-Randolph	75	
ĺ	[ - ^ - ^ - ^		
- 1	PAPER COVERS.		
•	Spiritualism	May Mark	
1	Wages		
	Phrenology		

3	Approaching Crisis—Davis
- 1	Dealings with the Dead—Randolph
_	PAPER COVERS.
r	Spiritualism
= ł	Spiritualism
l	Phrenology
7	Ministry of Angels
-	Lecture on Immortality
,	Spiritualism in the West
•	Spirit Works
	Bridegroom
- 1	rneory of Population
•	Telegraph Answers
	Dodd's Involuntary Theory
	Reproductive Organs.
	Answers to Unictions.
,	Review of Beecher
	indicatorion to water our care
)	Tables Turned—Brittan
	Tiffiny's Monthly
	Spiritual Experience
	Orations—Picket
ı	Lecial to Opinionian and a second
,	Labor—Owen
ĺ	Reviews—(Congregational)
L	Discourses on Evil
	What is Truth
-	Woman in all Ages
. !	Botany
	Cholera Policiona History and Chisiolan Bonon 0.00
Ĺ	Religious History and Criticism—Renan 2 00
- 1	
ļ	Any of the above list of books will be furnished to

#### TO SPIRITUALISTS AND OTHER

REFORMERS.

I take this method of announcing that I have just opened.

at No. 410 KEARNY STREET, A LIBERAL AND REFORM BOOK STORE, Where I am prepared to furnish promptly a general supply of SPIRITUALIST and other REFORM PUBLICATIONS, at East books, as published in the Boston Banner of Light, and I shall order constantly from the East, to keep up the supply.

I have also the exclusive agency, for the Pacific Coast, of

Adams & Co.'s Celebrated Golden Pen, A Pen which is very popular at the East, having been found greatly superior in every respect to the steel pen, although sold at about the same price. Please call and see for yourselves, or send in your orders by

#### SPENCE'S Positive and Negative Powders. THE SCIENCE AND PRACTICE OF MEDICINE REVOLUTIONIZED.

Magnetism is the Key to Medicine. Polarity is power. The Positive and Negative forces lock and unlock everything in nature. Spence's Positive and Negative Powders. being magnetically polarized, act as VEHICLES or CARRIERS of the magnetic forces through the blood to all parts of the system—the Brain, the Heart, the Lungs, the Stomach, the Intestines, the Liver, the Kidneys, the Womb, the Generative and Reproductive Organs, the Muscles, the Nerves, the Bones, the Glands, and every tissue and fibre of the body. Disease, in all cases, consists in a loss of the healthy BALANCE or EQUILIBRIUM of the magnetic or electric forces of the part or parts that are diseased. The Positive and Negative Powders restore that balance or equilibrium of the magnetic forces, and thus restore the diseased part or parts to the most. perfect health. This they do without the least violence to the system; because they introduce no foreign element into the blood—no mineral poisons, no narcotics, no vegetable irritants. The Positive and Negative forces which they carry nto the blood, and through the blood to every organ, fibre, and tissue of the body, are natural and congenial to the body,

Powders, as we have said, do no violence to the system; they neither purge, nor nauseate, nor vomit, nor narcotize, nor constipate; but they silently, gently, soothingly, and mysteriously restore the diseased organs to perfect health. The Greatest Family Medicine of the Age. Spence's Positive and Negative Powders are adapted to every variety of disease, and every emergency of sickness that is likely to occur in a family of adults and children, male and female. In localities where the physician resides at a distance, the Positive and Negative Powders will, in most cases, if promptly administered, cure the disease be fore the physician can reach the patient. They are emphati

and are essential, not only to its health, but even to its very

cally and pre-eminently, therefore, the PEOPLE'S MEDICINE For sale by DANIEL NORCROSS, No. 5 Montgomery street, San Francisco, Cal.



### SOLICITOR PATENTS.

Advice and Opinion Given without Charge. By this means, Inventors can ascertain the value of their Inventions, and the mode of applying for and

615 Sacramento St.

### LUDDEN & KELLUM, Manufacturers and Dealers in

FINE GOLD PENS, PEN AND PENCIL CASES, ETC.

179 Broadway, New York.

## BRYANT & BENTLEY,

Manufacturers of

#### FINE GOLD JEWELRY. MANUFACTORY AT

NEWARK, N. J. Office, 12 Maiden Lane, New York.

#### BOUQUET NO. 1. A CHOICE COLLECTION OF FLOWERS, CULLED FROM THE

GARDEN OF HUMANITY. A COMPILATION OF

ORIGINAL AND SELECTED POEMS. BY BENJAMIN TODD. PRICE 25 CENTS.

We will send the above, postage free, on receipt of the price in currency or postage stamps; or copies may be had on personal application at this office.

# SPIRITUALISM DEFENDED

AGAINST THE CHARGE OF IMMORALITY.

A PAMPHLET. BY BENJAMIN TODD.

16mo. pp. 64. Price twenty-five cents. For sale at this office. A liberal discount to book agents.

THE PHILOSOPHY

# RELIGIOUS REVIVALS.

BY BENJAMIN TODD.

Price 25 cents. For sale at this office. A liberal discount to book agents. It is a pamphlet of 24 pages, 12mo. There are two inspirational poems by Lizzie Doten, which are worth more than the price agreed.

AN EXPOSITION THREE POINTS

#### POPULAR THEOLOGY. A LECTURE,

Delivered at Ebbitt Hall, New York, September 10, 1865, BY BENJAMIN TODD.

1. Origin and Character of the Orthodox Devil. 2. Positive Law in Opposition to Divine Providence. 3. Man's Own Responsibility in Opposition to Vicarious

PRICE 25 CENTS. We will send the above, postage free, on receipt of the price in currency or postage stamps; or copies may be had on personal application at this office.

> REMOVAL. JACOB SHEW'S

#### PIONEER PHOTOGRAPH GALLERY, Late 315 Montgomery Street,

IS REMOVED TO No. 612 CLAY ST. North side, four doors above Montgomery, SAN FRANCISCO.

Having superior accommodations, and every facility for all branches of the Art, at greatly reduced rent, I am enabled to produce the very best quality of work, of all kinds, at Twenty-five per cent. below the Montgom-

ery Street Galleries, and equally as low as the most inferior galleries in other parts of the city, at the same time taking the greatest pains

to give entire satisfaction. JACOB SHEW. Pioneer Photographer, 612 Clay street, above Montgomery. Special Notices.

## DR. J. P. BRYANT, THE HEALER,

Care of Bryant & Bentley,

12 MAIDEN LANE, NEW YORK.

#### DR. B. STURMAN, Office 128 Kearny Street, near Sutter, Is prepared to treat all kinds of Diseases, to which humanity is subject. Female Complaints and the Diseases of Children

will be promptly attended to. N. B.-CANCER and Scirrhous Affections, Diseases of the Eye, and those of a private nature, treated, and a permanent cure insured. And, for the benefit of those who may wish it, a private examination, by one of the most reliable CLAIR-VOYANT in the State for detecting Diseases in the system, and prescribing for the same, under the supervision of medical science and experience combined, can be had at the Doc-

### DR. J. M. GRANT HEALS THE SICK

tor's office at any time during office hours, from 8 to 10 A. M. and 3 to 7 P. M.

Laying on of Hands. AT No. 11 GEARY STREET. Third Door from Kearny and Market Streets. SAN FRANCISCO.

DR. GRANT has, for the greatest part of the last two years, been practicing in Sacramento City with eminent success. Some of the most stubborn cases have been ENTIRELY CURED by his wonderful Healing Powers, which can be sub-Hence, Spence's Positive and Negative stantiated by referring to the well known names which appear on his Circulars, and to many others whose names can and will be given, if required.

NO MEDICINES GIVEN. No Surgical Operations performed.

### MRS. E. BEMAN, Clairvoyant Physician. HEALING AND TEST MEDIUM.

No visible Medicine given. The Deaf hear, the Blind see, and the Palsied walk. OFFICE AND RESIDENCE, corner of FREMONT and MAD ISON STREETS,

Brooklyn, Alameda County. Patients accommodated with Rooms and Board. N. B.—Visitors must leave the cars at the Clinton Depot.

Removal.

# CLAIRVOYANT.

MME. CLARA ANTONIA, M. D. BUSINESS AND MEDICAL CLAIRVOYANT, Physician, and Independent Medium,

14 GEARY STREET, Between Kearny and Dupont Streets.

Successful treatment of all curable Diseases; also, correct Diagnostic Description given thereof if desired. Phrenological Examinations made.

Consultations in English, French, and German, and by cor-Office Hours from 10 A. M. to 10 P. M.

MRS. A. J. BUTLER, CLAIRVOYANT

## TEST MEDIUM. NO. 291-2 THIRD STREET.

## MISS JANESON, INDEPENDENT CLAIRVOYANT,

HEALING MEDIUM, No. 465 Minna street, between Fifth & Sixth, Hours, from 9 A. M. to 4 P. M.

### PATIENTS' HOME. MR. & MRS. F. GOULD, SPIRITUAL HEALING PHYSICIANS,

TREAT BY Magnetism, Electricity and Medicated Baths.

Patients accommodated with Rooms and Board.

Residence, No. 30 Silver Street.

EXAMINATIONS MADE AND MEDICINES PRESCRIBED.

Also, Directions given to those who wish to become developed as Clairvoyants and Mediums, by MRS. F. GOULD. HEALING by

Laying on of Hands, BY MR. F. GOULD,

whenever this method will be deemed effectual. CHARGES:-FROM TWO TO THREE DOLLARS PER DAY, MEDICINES AND GOOD NURSING INCLUDED. Remember, No. 30 Silver Street,

Between Second and Third.

Will receive patients for the present at the

# MR. & MRS. HUTCHINSON

ST. LAWRENCE HOUSE, MARKET ST., (Opposite Montgomery.) Will treat all Chronic and Acute (Opposite Montgomery.) Will treat all Chronic and Acute Diseases, such as CONSUMPTION, PARALYSIS, BRONCHIAL and RHEUMATIC AFFECTIONS, DISEASES OF THE EYE AND EAR, SPINAL COMPLAINTS, etc., etc. Clairvoyant Diagnosis of Diseases made by Mr. Hutchinson. Also, Exam ination of Minerals and all Geological Formations. The afficted will find it to their advantage to give us a call. Office hours from 8 to 10 A. M. and 1 to 3 P. M. Appointments can be made at hours to suit the patient. be made at hours to suit the patient

ROOM 2. ST. LAWRENCE HOUSF.

M. S. WHITING.

the interior when requested.

WHITING & BERRY, 609 Sacramento Street,

TWO DOORS ABOVE MONTGOMERY,

# TEA, WINE, & SPIRIT MERCHANTS,

IMPORTERS AND WHOLESALE DEALERS
in Fine Brandies, Whiskies, Gins, Port, Sherry and Champagne Wines, Ale, Porter, Cider, Bitters, Cordials, Syrup, etc., for Medicinal and Family use, and supplies to Families, for Medicinal and Family use, and supplies to Families, invalids. The rich and the poor are alike benefited. There is a supplied of the poor are alike benefited. There is a supplied of the poor are alike benefited. Apothecaries, Physicians, City and Country Dealers, Hotels, Clubs, etc., in large or small quantities. Deserve firm name on each cork, and fac simile signature on label, "WHITING & BERRY."

This is the only exclusive Tes, Wine, and Spirit Store on the Pacific Coast.
It is neither a Saloon nor Sample Room, (as no Wine or Spirits are permitted to be drank on the premises,) but a depot where selected Teas and pure Wines and Spirits may be procured at wholesale or retail, for medicinal and family use. n this respect it is our aim to vie with Bininger & Co. of New York, Biglow & Dawes of London, and Cozzens & Co. of Washington, where every facility is offered to Ladies, as well as to Gentlemen, in making their own selections and purchases, in quantities to suit.

Our Treatise on Wines, Spirits, and Teas, may be had at our Depot gratis, and will be mailed to consumers and dealers in

WHITING & BERRY, 609 Sacramento street, second door from Montgombry, San Francisco.

MEDICAL NOTICE.

# DR. H. SPENCER SPARKS.

For Five Years Proprietor OF THE NEW YORK AND BROOKLYN

CAN BE ADDRESSED, FOR THE PRESENT, | Electro-Therapeutic and Medical Institute. 244 FULTON ST., BROOKLYN, N. Y.,

### PRACTICAL PHYSICIAN,

FOR ALL CURABLE DISEASES, Has, in connection with

DR. H A. BENTON, Established an

#### Electro-Therapeutic and Healing Institute, At 314 Bush Street, over Congress Hall, SAN FRANCISCO,

Where they can be consulted, and where all diseases will be treated, by their combined facilities and peculiar mode of It is unnecessary to say more than, as thousands will tes-tify, that by it the vital or positive and negative forces of the system become equalized, and what seems more wonderful is, that diseases considered incurable are frequently cured by one or two operations. Dr. Sparks has had twenty years practical experience, and examines the Human System without asking a question, and locates diseases at sight as accurately as most persons read print, and will forfeit \$1.000 if he cannot tell the natural Traits of Character and describe the Diseases most likely to crown in one's like

Paralysis, Deafness, Broken Bones, Dislocations, Bad Curvatures of the Spine, Epilepsy, and Consumption, and they are often cured or greatly benefited. Diseases which are most certain of being cured with a few operations are, Weak Spines, Loss of Voice, Diseased Liver, Kidneys, Heart, Falling of the womb, all kinds of Sexual Weakness, Weakness of the Limbs, Loss of Vitality, Dyspepsia, Rheu. matism, Bronchitis, Diabetes, Nervous Debility, Neuralgia,

Most Chronic Diseases are cured with a few operations.

INTERNAL ULCERS, WEAK LUNGS, DROPSY, WEAK EYES, ST. VITUS' DANCE, CATARRH,

ALL DISEASES OF THE BRAIN, TUMOR, INVOLUNTARY EMISSIONS, Etc., Etc. During the past year he has examined and operated upon Over 15,000 Persons,

and for the satisfaction of individuals, he will give the names of a few who have been cured by him; (and thousands more might be given;) yet the most remarkable cures of male and female complaints are withheld in professional confidence, with due deference to the delicacy of the patients.

### Testimonials.

This is to certify that I have been troubled with Chronic Rheumatism, derangement of the Liver and Kidneys, for five or six years, and most of the time confined to my house. have been doctored by many eminent physicians, paid a for-tune to them, and been given up as incurable. Was cured by Dr. Sparks, five months ago, with six treatments, and have attended to my business ever since. I consider it one t cures on record.

A. J. TEAL,
Corner Fifty-First st. and Tenth ave., N. Y. of the greatest cures on record.

Jamaica, L. I., Feb. 23d, 1867. This is to certify that I have been afflicted with disease of the Kidneys for five or six years, and been a great sufferer. I called upon Dr. Sparks to test his skill, of which I had often heard. After receiving a perfect description of my disease and feelings without asking a question, I decided to commence the treatment, which has proved a perfect success—I would not take one thousand dollars for the benefit I bave received.

HENDRICK E. REMSEN.

Three years ago I was attacked with a severe pain in the back, which has been almost constant until recently. It proved to be Disease of the Kidneys. I have been doctored by three different physicians without the least benefit. Hearing of the wonderful cures made by Dr. Sparks, I called upon him, and decided to test his skill in my case, which has proved a perfect success. I am free from pain, and consider myself perfectly well. I would not take five thousand dollars for the benefit I have received.

O. T. CORNELL. Rondout, March 20th, 1866.

This is to certify that I have been obliged to use crutches for nearly fifteen months—caused by a fracture of the ancle joint. My limb had become less than half its usual size and nearly lost its feeling—I had almost despaired ever having the use of it again. In this condition I called upon Dr. Sparks, and after receiving three treatments I could walk well without my crutches; and have had no use for them since. They are now for sale.

OTHNIEL EVERITT.

Jamaica, Feb. 18th, 1867.

Jamaica, Feb. 22d, 1847.

This is to certify that I have been suffering from disease of the Kidneys, and General Debility, for fifteen years, and at times could not walk across the room. I have now received of Dr. Sparks five treatments (which are unlike anything I ever saw or heard of,) and my health is very much improved, and I would not take five hundred dollars for the improve-THOMAS FOSTER.

Mrs. F. SEAMEN, 41 Dean street, Brooklyn, N. Y. Loss of voice. Cured instantly, and could speak with perfect ease. Mr. J. STRONG, Jersey City, N. J. Partial Deafness, and Roaring in the Head for ten years. Cured in five minutes, and could hear a whisper.

Miss MARY McKENNY, Jamaica, L. I. Had lost the use of one limb and was obliged to use crutches for eight years.

Cured in ten minutes, and walked away without crutches in the presence of a score of persons.

Mr. CHARLES GRAVES, Chicago, Ill. Spine, Bladder and Kidney Disease; could not walk without a cane; cured with

one treatment.

Mrs. S. WELLINGTON, 262 W. 43d street, New York. Disease of the Liver and Kidneys; a great sufferer—cured with two treatments. Mr. I. H. STRONG, Albany, N. Y. Lame ancle five years and used a crutch. Given up as incurable by many eminent physicians—cured instantly.

physicians—cured instantly.

Mrs. T. K. GRAVES, Saratoga, N. Y. Disease of the throat and lungs. Had not spoken a loud word for months—cured in five minutes, and talked with perfect ease.

Miss LAURA MILLER, Schenectady, N. Y. A very bad case of Chorea, or St. Vitus' Dance—cured with three treatments.

Miss BARBARY ANGER, Schenectady, N. Y. Had used crutches for nearly three years—cured in five minutes, and well-bad away without any crutches. walked away without any crutches.

Mrs. S. BELL, 66 McDougal street, N. Y. Paralysis, Spinal difficulty and Female Weakness. Had been doctored by twelve different physicians without any improvement—cured with five operations Miss KATE PARMELE, Poughkeepsie, N. Y. Double curvature of the spine, (3½ inches curve) General Debility, and said by physicians to be in the second stage of consumption.

Health perfectly restored, and spine nearly straight, with fifteen treatments.
Mrs. J. L. RYDER, Sing Sing, N. Y. Neuralgia for many years, and pain most intense—cured in ten minutes.

Mrs. J. T. CLARK, Ellensville, N. Y. Disease of the Liver,
Female Difficulties, Prolapsus Uteri, and General Debility cured with three treatments.

Mrs. G. H. MILLS, Poughkeepsie, N. Y. Chronic Disease of the Liver, Dyspepsia, and Female Weakness—cured with a few treatments.
Mr. G. CULLEN, Staten Island. Stiff knee joint, caused by

## a wound in the army. Had used crutches for four years. Was cured in ten minutes. Shouldered his crutches, and ran down stairs without showing the least sign of lameness,

# EDITORIAL COMMENTS. Dr. H. S. Sparks is creating quite a sensation, not only in this city, but in the country. His rooms are thronged daily with invallds, many of whem have used crutches and canes for years, but find no use for them after receiving two or three treatments. There is something very remarkable in his practice, or he could not do what he has done in this city and other places. It would be well for the medical men of this city to inquire into the matter, and see if he has not some method of treating "Chronic Diseases" which is more rational and successful than those in popular use.—Daily

Dr. Sparks, the great Magnetic and Electric Healer, is meeting with his usual success here, as hundreds are being treated by him and many cured as by magic—Long Island Demo-

is something very peculiar in his treatment of Chronic Diseases. His lectures are well attended, and highly complimented, being very instructive and chaste.-Journal

Dr. Sparks is making astonishing cures here, and fully sustains his world-wide reputation in healing the sick, among rich and poor. His rooms are througed with patients.—Long Island Farmer.

Special attention paid to the treatment of Women and Children. 🖘 Dr. Sparks cordially invites all persons suffering in body or mind, and those who are interested in the improvements in Medical Science, to call on him at his rooms. Office hours

from 9 A. M. to 3 P. M., and 6 to 7 P. M. The poor are treated

from 6 to 7 P. M., "without money and without price." Cleanliness required. CONSULTATION FREE.

# LYCEUM DEPARTMENT.

"Angels where'er we go attend Our steps, whate'er betide, With watchful care their charge defend, And evil turn aside." -CHARLES WESLEY.

### NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble on Sunday, (to-morrow.) December 1st, at half-past 1 o'clock, at Temperance Legion Hall, Post street, near Kearny. All books in the hands of the children must be returned to the library on that day.

### From the Lyceum Banner.

Baby Eva. BY ADDIE L. BALLOU.

Beautiful "humming bird," sipping the flowers,

Robbing the cups of their delicate sweets; Dear little golden-haired birdling of ours, Pattering soft with your little bare feet ! Dearlittle "mocking-bird," all the long day

Saying the baby words acarce understood;
Catching the flecks of the sunlight at play—
Ah! she would catch the great sun if she could! Cuddles her tired head, cosy for sleep, Watching the moon and the stars in the sky; Softly the dimpled arms round my neck creep,

Lisping to "mamma" her "lullaby by." Sleep, little innocent, little "Bo-Peep"! Come never over her shadow or sheen; Angels protect her, awake or asleep— Golden-haired slumberer, Evangeline l

#### Christmas Festival of the Progressive Lyceum.

The friends of the Lyceum are earnestly request. bountiful supply of gifts for the children, and to her presentable. gress will take place immediately after the Lyceum exercises on Christmas eve, when those adults who wish may join in the dance. Good music will be provided, and every arrangement made for the her success. enjoyment of those who purchase tickets. The Lyceum children and Leaders will act as a committee in the disposal of tickets, which will be issued in a few days. Let us try to make the children happy, and contribute to our own individual happiness by so doing.

LIBRARY OF THE LYCEUM.—Now is the time to donate books to the Children's Lyceum Library, as Those who wish may have their gifts hung upon the Christmas tree for their favorites. Let us hear from you soon, friends; for there is now but a short time in which to act for this occasion. All donathe BANNER of PROGRESS. On Sundays, at the hall, during the session of the Lyceum.

THE Children's Progressive Lyceum of Portland, Me., whose valuable library and equipments were destroyed by the great fire, has been organized, and is now in good working order. Nothing seems to discourage or permanently lessen the ardor of those Eastern Spiritualists.

THE NEW ENGLAND LYCEUM CONVENTION Was advertised to be held at Worcester, Mass., on the 29th and 30th of October last.

# A Little Story.

"Please tell me a story, just a little story. You tell all the stories to Kittie, just for she be a dirl, and I be only a boy." With this complaint, and call for a story, Willie found his way to my side, on the sofa. Now for a story, I said. What I am going to

tell you is as "true as preaching." "What is preaching?" Willie asked. "I never heard that story. Can't you tell me the same story you told Kittie, about 'Rose Brown's Christmas?""

No, no, I said; I am going to tell you a new story; so listen: I know a little five-year-old fellow, whose name is—well, I'll call it Willie. Willie was as fat and clumsy as a bear's baby. He was about as good as most little boys are, and as happy as a bee in a clover-blossom—when he had his plump fingers in the sugar-bucket. I saw his hands in the sugar, this morning, and when his mother put it out of his way, he tried to sing; but O my! what sounds he made! There was no music in his voice, and the words he spoke were not poetic. When Willie gets angry, he throws himself down flat on his face, and beats the ground with his hands and toes. I saw him this evening, a little before sunset, out paddling in a muddy pool. Willie's father called to him to come home; but the boy thought he knew best when to go home, so he kept on with his play. His father called again. Willie was indignant, and threw himself down flat in the water and began to kick and scream. No one took any notice of the little boy; so up he got and went home as dirty as a pig. But I think he was ashamed of his conduct; for he went to his mother's room, and putting his dirty arms about her neck, said, "Please, mamma, I'se been a little wicked, but I want to be washed and kissed.'

"That means me!" shouted Willie; "and you did kiss me, didn't you, mamma?"—Lyceum

WHAT A. J. DAVIS SAID AT THE NATIONAL CONVENTION .-- "My friends, the Children's Progressive Lyceum is part of the spiritual movement. It is progressive; it has no authority from the Summer-Land, or from the winter or autumn-land of earth; it has nothing in its intrinsic principtes that is unchangeable—it has been and will be modified; it is progressive; it is stamped with the authority of no one—not even with the authority of the Summer-Land. It comes down like all blessings; and if we are blessed by it, it will be in consequence of our appropriating the gift, and using it wisely. Now I simply wish to throw out the suggestions: that the Children's Progressive Lyceum is a germ of a true spiritual growth for all these children, no matter how old or how young by the almanac or the family Bible. There are children a thousand years old in the Summer-Land who are more childlike but less childish than any in this life."

AT a school examination, a young tyro in decla-ation, who had been told by the teacher that he must gesticulate according to the sense, to commencing a piece with "The comet lifts its fiery gle," lifted the tail of his coat to a horizontal position, causing roars of laughter.

RABBI JOSHUA once met a boy who carried something in a covered vessel. "My boy," said the Rabbi, "What have you in your covered vessel?" "If it was intended for you to know," replied the boy, "it would not be covered."

#### One of Nature's Noblemen.

My thoughts were far from any noblemen of any kind, as I stood amid a throng of others in one of the elegant dry-goods establishments. situated on a fashionable promenade of our thriving metropolis.

I was one of the many who lined the polished counters, looking with admiring eyes on the beautiful fabrics so temptingly displayed. The half hour's absence of the obliging clerk, who could find the style I required only in a distant part of the house, allowed me to be entertained with observing the stream of fair ones coming in and departing.

And while I waited and made mental criticism to amuse myself, an incident occurred a little out of the common observation of shop visitors.

A slight, small woman, pale, sad-eyed, and wearing faded black, came with a new influx of visitors, walking timidly, and casting a half-frightened glance at the piles of pretty stuffs.

A bright, new material on the counter, near where I stood, caught her eye; she tremblingly inquired the price; when she was told, my sharp eyes saw a bill twisted in the quivering fingers with a perplexed, troubled air, and my ears heard the murmured—"Annie would need about ten yards.' "Will you take it?"

She lifted her pale face and answered, sadly— "I cannot; I did not think it would be quite so

She was turning away, when a gentleman, who, like myself, had been looking on and listening, drew near, asking of the clerk-"What does the lady want? I will wait upon

her—you attend to the customers below." The respectful manner in which he was obeyed made me at once aware that he was the proprietor, and I was quite a little surprised at what followed.
"How many yards did you want, Madam?"

"I can't take it, Sir." "I am not talking about that," he said with a smile; "just answer my question."

He cut off more than she falteringly mentioned, and while he was picking it up she found voice to tell him that ill-health had forced her to relinquish the work with which she had obtained a support for herself and her two fatherless children. But the eldest girl, barely seventeen, was going to ed to aid in furnishing our Christmas tree with a teach in a week, and she needed a dress to make

He made no reply, taking in silence the little donate the means of decorating the hall for that bill she offered—the very last of a small hoard occasion. A social reunion of the Friends of Pro- and from his own portmonnaic added a greenback, the amount of which I did not see, slipped both between the cord which bound the parcel, and handed the parcel to her with— "There, tell your daughter a stranger wishes

> He walked away hastily to avoid her tearful thanks, and the little woman looked, as she turned to depart, like one in a dream.

> It was a simple act, unobtrusively, quietly done; and not a week before that same gentleman had been pronounced uncharitable, because his name would not be put down to swell the list for aid toward same missionary scheme

He may withhold his benevolence from a popular enterprise that would promulgate his name to street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guarthe world, but for true, unostentatious charity, well as pictures and keepsakes for the children. | (since I have learned this was not the only case,) he is, I thought then, and think now, one of "Nature's noblemen."

A FRIEND tells us of a lady who was recently reading to her child-a boy of seven years-a tions during the week may be left at the office of story of a little fellow whose father had been taken ill and died, whereupon the youngster set himself diligently to work to assist in supporting himself and his mother.

When she finished the story, the following dialogue ensued: Mother-Now, my little man, if your papa was to die, wouldn't you work to help your mother? Boy-(Not relishing the idea of work) Why,

Mother-O, yes, my child, but we can't eat the house, you know. Boy-Well, ain't we got flour and sugar and other things in the store-room?

ma, what for? Ain't we got a good house to live

Mother—Certainly we have, my dear boy, but they won't last long—and what then? Boy-Well, ma, ain't there enough to last while

you get another husband? A roar of laughter ended the colloquy.

THE LITTLE COMFORTERS.—A mother in the habit of asking her children before they retired at night, what they had done to make others happy, found her two twin daughters silent. question was repeated.

"I can remember nothing good all this day, dear mother, only one of my school-mates was happy because she had gained the head of the class, and I smiled on her and ran to kiss her; and so she said I was good. That's all, dear mother.' The other spoke more timidly:

"A little girl who sat with me on the bench a school has lost a little brother. I saw that while she studied her lesson she hid her face in her book and wept. I felt sorry, and laid myself on the same book and wept with her. Then she looked up and was comforted, and put her arms around my neck; but I do not know why she said I had done her good." "Come to my arms, my darlings!" said the

mother. TEACH a child that there is harm in everything, however innocent, and as soon as it discovers the cheat it won't see sin in anything. That's the

reason deacon's sons seldom turn out well, and

preacher's daughters are married through a

window.

## NEW PAPER! THE LYCEUM BANNER.

PUBLISHED TWICE A MONTH, By MRS. L. H. KIMBALL.

EDITED BY MRS. H. F. M. BROWN. It is an octavo, printed on good paper, and embellished with fine electrotype illustrations. Some of our best writers are engaged as regular contrib-We teach no human creeds; Nature is our law giver-to deal justly, our religion.

The children want Amusement, History, Romance, Music—they want Moral, Mental, and Physical Culture. We hope to aid them in their search for these treasures.

### TERMS OF SUBSCRIPTION. One Copy, one year, in advance.....\$ 1 00

Ten Copies to one address, 9 00
Twenty-five Copies, do 22 00 

# THE GENIUS

# AMERICAN LIBERTY.

A PATRIOTIC POEM, BY FANNY GREEN McDOUGAL.

OCTAVO, THIRTY-TWO PAGES. Copies for sale at this office. Price 50 cents.

SIERRA NEVADA

FURNITURE & BEDDING WAREHOUSE, EXTENDING FROM B TO C STREET,

Entrance, Nos. 14 and 16 North B street,

(A few doors north of International Hotel,) VIRGINIA CITY, NEVADA. JOHN L. MOORE, ......Proprietor. | Hall

### Progressive Lyceum Register.

Boston, Mass.—Sunday at 10 a. m., at 544 Washington street. Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues. John A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian. Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S. H. Wertman, Conductor; Miss Sarah Brooks, Guardian. Charlestown, Mass.—At City Hall, at 10½ a. m. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.
At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Chelsea, Mass.—At Library Hall every Sunday at 10 a.m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m.

Dr. S. J. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R.

Sleeper, President Literary Circle. Cincinnati —Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guar-Cleveland, Ohio.—At Temperance Hall, 184 Superior street.
J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.
Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs.

Rachel Doty.

Dover and Foxcroft, Me.—Sunday afternoon, in the Univer-

Salist church.

Foxboro', Mass.—In the Town Hall every Sunday at 11 a. m.

Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. Anderson, Guardian.

Hammonton, N.J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Havana, Ill.—Sunday at 3 p. m., in Andrus' Hall. J. F.

Coppel, Conductor; Mrs. E. Shaw, Guardian.

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John

Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Jefferson City, N. J.—Sunday afternoon in the Church of the Holy Spirit, 244 York street Joseph Dixon, Conductor.

Jersey City, N. J.—At the Church of the Holy Spirit, 244

York street, Sunday afternoon.

Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.

Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddle ston, Guardian.

Lowell, Mass.—Sunday in the forenoon, in the Lee street Milwaukee - Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.

Mokena, Ill.—Sunday at 1 o'clock, in the village school-

nouse. W. Ducker, Conductor; Mrs. James Ducker, Guar-Newark, N. J.—Music Hall, No. 4 Bank street, Sunday afternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian. New York City.—Sunday at 21/2 p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend,

Manager of Dramatic Wing.

Osborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Crane, Guardian. A. Crane, Guardian.

Oswego, N. F.—In Lyceum Hall, Sunday at 12½ p. m. J.

L. Pool, Conductor; Mrs. Dooiittle, Guardian.

Philadelphia, Penn.—Sunday morning at 10 o'clock, at
Thompson Street Church, below Front street. Isaac Rehn,
Conductor, Mrs. Stretch, Guardian.

Philadelphia, Penn.—Sunday, at Washington Hall, southwest corner of Eighth and Spring Garden streets, at 10 a. m.,
except July and August, in which the summer recess occurs.

M. B. Dyott, Conductor, Arabella, Ballenger, Guardian.

M. B. Dyott, Conductor; Arabella Ballenger, Guardian. M. B. Dyott, Conductor; Arabella Ballenger, Guardian.
At new Hall in Phœnix street, Sunday at 10 o'clock. Prof.
I. Rehn, Conductor.
Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver.
Conductor; Mrs. R. W. Bartlett, Guardian.
Portland, Oregon.—Meets at Oro Fino Hall every Sunday.
Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall,
Weybosset street. Conductor, L. K. Joslin; Guardian, Mrs.
Abbie H. Potter.

Abbie H. Potter. Putnam, Conn.—Sunday at 101/2 a. m., in Central Hall Quincy, Mass.—Sunday at 1% p. m. Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. East-

Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. Eastland, Conductor; Mrs. Fidelia O. Pease, Guardian.

Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Conductor; Mrs. Emily Addleman, Guardian.

Rochester, N. Y.—In Black's Musical Institute, (Palmer's Hall,) Sunday afternoon at 2½ p. m. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian.

Rockford, Ill.—Sunday, at 10½ a. m., in Wood's Hall. E.
C. Dunn, Conductor; Mrs. Rockwood, Guardian.

Rock Light Ill. At 10 o'clock in Norris Hall Illinois Rock Island, Ill.—At 10 o'clock, in Norris Hall, Illinois

Sacramento, Cal.-At Turn-Verein Hall, Sunday at 2 p. m. H. Bowman, Conductor; Miss G. A. Brewster, Guardian.

San Francisco, Cal. — At Temperance Legion Hall, Post street, Sunday at 1½ o'clock p. m. Conductor, W. H. Manning; Guardian of Groups, Mrs. Whitehead. ning; Guardian of Groups, Mrs. Whitehead.

Springfield, Mass.—Sunday at 10½ a. m., at Fallon's Hall.

B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian.

Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H.

Planck, Conductor; Mrs. E. G. Planck, Guardian.

St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E.

K. Bailey, Conductor; Mrs. A. E. N. Rich, Guardian. St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian. At Polytechnic Institute, corner of Seventh and Chestnut

streets, at 3 p. m. Myron Coloney, Conductor; Henry Stagg, Cor. Sec.

Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church.

John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.

Troy, N. Y.—In Harmony Hall every Sunday at 2½ p. m.

Monroe I. Keith, Conductor; Mrs. Louise Keith, Guardian.

Vineland, N. J.—Sunday at 1 o'clock p. m. Hosea Allen,

Conductor; Mrs. Deborah Butler, Guardian.

Williamskie Comp.—Remus Robinson Conductor: Mrs. S. Willimantic, Conn.—Remus Robinson, Conductor; Mrs. S. M. Purinton, Guardian.
Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a. m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

## Spiritualist Societies and Meetings. PACIFIC STATES.

San Francisco, Cal — Friends of Progress. President, Dr. H. J. Payne; Secretary, Dr. John Allyn.

Sacramento, Cal.—Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor, H. Bowland; Guardian, Mrs. Brewster. Portland, Oregon .- First Society of Progressive Spiritualists, every Sunday.
Salem, Oregon — Friends of Progress.

# ATLANTIC STATES.

Ba'timore, Md.—The First Spiritualist Congregation of Bal timore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice.

Bangor, Me.—In Pioneer Chapel, every Sunday.

Boston, Mass.—Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents. The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atonement at 10 1/2 a.m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer. Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p. m. Circle at 7½ p. m. Brooklyn. N. Y.—In the Cumberland street Lecture Room, Sunday at 3 and 7½ p. m.

Charlestown Mass.—First Spiritual Society, at Washington

Hall, every Sunday.

The Independent Society of Spiritualists, Charlestown every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free. City Hall, meetings every Sunday afternoon and evening. Chelsea.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p. m.
The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M.A.

Ricker, regular speaker. D. J. Ricker, Superintendent.

Chicago, Ill.—First Society of Spiritualists in Chicago, every
Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 101/2 a. m. and 71/2 p. m. Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats

Cincinnati, Ohio. - Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10 1/2 and 7 1/2 o'clock. Cleveland, O .- Sunday at 101/2 a. m. and 71/2 p. m., in Tem-Dover and Foxcroft, Me.—Sunday forenoon and evening, in

the Universalist church.

East Boston, Mass.—In Temperance Hall, 18 Mayerick street.

Foxboro', Mass.—In the Town Hall. Lowell -Lee street Church, afternoon and evening. Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall. Hammonton. N. J.—Sunday at 10½ a. m. and 7 p. m., at Ellis Hall, Belleview Avenue.

Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p. m.

Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m., at the Church of the Holy Spirit, 244 York street.

Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m, in Temperance Hall, Market street, between 4th and 5th.

Morrisania, N. Y.—First Society of Progressive Spiritualists, in the Assembly Rooms, corner of Washington avenue and Fifth street, Sunday at 31/2 p. m. Newlon Corner, Mass — Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.

New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free. At Ebbitt Hall, 23d street near Broadway, on Sundays, at 10½ a. m and 7½ p. m. H.B. Storer, Secretary.

Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum

Hall. West Second, near Bridge street. Philadelphia, Pa.—In the new hall in Phænix street, every Sunday afternoon, at 3 o'clock. Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, three fourths the time. Portland, Oregon.-First Spiritual Society meet at Oro Fino Hall every Sunday, morning and evening.

At Washington Hall, corner of 8th and Spring Garden sts., every Sunday.

Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10½ a.m. and 7½ p.m., and on

Wednesday evening at 8 o'clock.

Providence, R. I.—In Pratt's Hall, Weybosset street, Sunday afternoons, at 3, and evenings, at 7½ o'clock.

Putnam, Conn.—At Central Hall, Sunday at 1½ p. m.

Quincy, Mass.—Sunday at 2¾ and 7 p. m.

Richmond, Ind.—The Friends of Progress, every Sunday

morning, in Henry Hall, at 10% a.m.

Rochester, N. Y.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening. Public circle on Thursday evening. Salem, Mass.—Sunday, ternoon and evening, in Lyceum

South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7

Springfield, III.—Every Sunday in the hall.
Springfield, Mass.—The Fraternal Society of Spiritualists
every Sunday at Fallon's Hall. St. Louis. - At Polytechnic Institute, corner of Seventh and

St. Louis.—At Polytechnic Institute, corner of Seventh and Chestnut streets, at 10½ a m and 7½ p. m.

Taunton, Mass.—Sunday, in Concert Hall.

Toledo, O.—Sunday at 10½ a. m. and 7½ p. m.

Troy. N. Y.—Sunday at 10½ a. m. and 7½ p. m., in Harmony Hall, corner of Third and River streets.

Vineland, N. J.—Friends of Progress, Sunday at 10½ a. m.

Washington, D. C.—In Union League Hall, every Sunday, at 11 a. m. and 712 p. m. at 11 a. m. and 7½ p. m.
Woburn Centre, Mass.—Bible Spiritualists, Central House Worcester, Mass.-In Horticultural Hall every Sunday after-

Lecturers' Appointments and Addresses PACIFIC STATES AND TERRITORIES.

John Allyn, San Francisco, California. Mrs. Ada Hoyt Foye, rapping and writing test medium, 124 Sutter street, San Francisco, Cal. Mrs. C. M. Stowe, lecturer and clairvoyant physician, San

Mrs. Anna Barker, San Francisco
Benjamin Todd, San Francisco, Cal.
Mrs. L. Hutchison will receive calls to lecture and teach the Harmonial Philosophy, illustrated by charts and diagrams which greatly assist in comprehending the structure of the universe and the spiritual spheres, as also the physical and mental development of matter and mind. Address, Owens-Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

#### ATLANTIC STATES.

J. Madison Allyn, trance and inspirational speaker, Boston. C. Fannie Allyn, trance and inspirational speaker, Boston.
C. Fannie Allyn, Londonderry, Vt., during July,
Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87
Spring street, East Cambridge, Mass.
Mrs. A. P. Brown, St. Johnsbury Centre, Vt.
Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill.

Mrs. Emma F. Jay Bullene, 151 West 12th st., New York. Mrs. Abby N. Burnham inspirational speaker, Auburndale Warren Chase, 544 Broadway, New York.

warren Chase, 544 Broadway, New York.
Dean Clark, inspirational speaker, Brandon, Vt.
Dr. L. K. Coonley, Vineland, N. J.
Mrs. Marietta F. Cross, trance speaker. Address, Hamp stead, N. H., care of N. P. Cross.

Mrs. Marietta F. Cross, trance speaker. Address, Hampstead, N. H., care of N. P. Cross.

Mrs. Hettie Clark, trance speaker, East Harwich, Mass.

Mrs. Sophia L. Chappell, 11 South st., Boston.

Mrs. Augusta A. Currier, Box 815, Lowell, Mass.

Dr. J. H. Currier, 199 Cambridge street, Boston, Mass.

Albert E. Carpenter, Putnam, Conn.

Mrs. Jennett J Clark, trance speaker, Fair Haven, Conn.

Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.

George Dutton, M. D., Room 25, Postoffice building, Newburgh, N. Y.

Andrew Jackson Davis, Orange, N. J.

A. T. Foss, Manchester, N. H.

Mrs. Mary L. French, inspirational and trance medium,

Ellery street, Washington Village, South Boston.

Dr. H. P. Fairfield, Greenwich Village, Mass.

S. J. Finney, Ann Arbor, Mich.

J. G. Fish, Red Bank, Monmouth Co., N. J.

Mrs. Fannie B. Felton, South Malden, Mass.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

Isaac P. Greenleaf, Kenduskeag, Me.

Mrs. Laura De Force Gordon, Denver City, Col. Ter.

Mrs. C. L. Gade (formerly Mrs. Morris,) trance speaker, 77

Cedar street, Room 8, New York.

N. S. Greenleaf, Lowell, Mass.

Dr. I.. P. Griggs, Evansville, Wis.

Dr. M. Henry, Houghton, West Paris, Me. until further

Dr. I. P. Griggs, Evansville, Wis. Dr. M. Henry Houghton, West Paris, Me., until further notice. W. A. D. Hume, Lowell, Mass. Lyman C. Howe, inspirational speaker, New Albion, New Mrs. Susie A. Hutchinson, Somers, Conn., during August; Cleveland, Ohio, during September, October, and November. S. C. Hayford, Coopersville, New York. Charles A. Hayden, 82 Monroe street, Chicago, Ill. Miss Nellie Hayden, No. 20 Wilmot street, Worcester, Mass. Mrs. S. A. Horton, Brandon, Vt. Miss Julia J. Hubbard, box 2, Greenwood, Mass.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. Dr. E. B. Holden, Carenden, Vt. Moses Huli, Milwaukee, Wis.
Miss Susie M. Johnson, Milford, Mass.
Dr. P. T. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Postoffice drawe 6325, Chicago, Ill.
S. S. Jones, Esq., 12 Methodist Church Block, South Clark

street, Chicago, Ill.
Harvey A. Jones, Esq., Sycamore, Ill.
Wm. H. Johnston, Corry, Pa.
O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O.
George F. Kittridge, Buffalo, New York. Cephas B. Lynn, inspirational and semi-conscious trance speaker, 567 Main street, Charlestown, Mass. J. S. Loveland, Sturgis, Mich. Mrs. E. K. Ladd, trance lecturer, 179 Court street, Boston Mrs. E. A. Logan, Salina, Onondaga Co., New York.
B. M. Lawrence, M. D., 54 Hudson street, Boston, Mass.
Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

Mr. H. T. Leonard, trance speaker, New Ipswich, N. H. Miss Mary M. Lyons, inspirational speaker, 98 East Jeffer on street, Syracuse, New York. John A. Lowe, Box 17, Sutton, Mass. Dr. G. W. Morrill, Jr., trance and inspirational speaker

Loring Moody, Malden, Mass.
B. T. Munn, Skanesteles, New York.
Dr. Leo Miller, Postoffice box 2326, Chicago, Ill.
Mrs. Anna M. Middlebrook, Box 778, Bridgeport, Conn.
Mrs. Sarah Helen Mathews, East Westmoreland, N. H. Dr. John Mayhews, 50 Montgomery street, Jersey City New Jersey. Dr. James Morrison, lecturer, McHenry, Ill. Mr. & Mrs. H. M. Miller, Elmira, care W. B. Hatch, N. Y. Prof. R. M. M'Cord, Centralia, Ill. Emma M. Martin, inspirational speaker, Birmingham, Mich.

Charles S. Marsh, semi-trance speaker, Wonewoc, Juneau County, Wis.

Mrs. Mary A. Mitchell, inspirational speaker, care of box 221. Chicago, Ill. Miss Sarah A. Nutt, Lawrence, Kansas. C. Norwood, Ottawa, Ill., impressional and inspirational

A. L. E. Nash, lecturer, Rochester, N. Y. J. Wm. Van Namee, Monroe, Mich. A. A. Pond, inspirational speaker, North West, Ohio. J. L. Potter, trance speaker, Cedar Falls, Iowa, box 170. Dr. D. A. Peaze, Jr., Detroit, Mich. Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich. George A. Pierce, Auburn, Me. Mrs. J. Puffer, trance speaker, South Hanover, Mass. L. Judd Pardee, Philadelphia, Pa. Lydia Ann Pearsall, inspirational, speaker, Disco, Mich.

Mrs. Nettie M. Pease, trauce speaker and test medium, De troit, Mich. A. C. Robinson, 15 Hawthorne street, Salem, Mass. Dr. W. Ripley, Box 95, Foxboro', Mass. Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass. W. Rice, trance speaking medium, Brodhead, Wis. H. Randall, inspirational speaker, Upper Lisle, New

Austen E. Simmons, Woodstock, Vt. Mrs. Fannic Davis Smith, Milford, Mass. Abram Smith, Esq., inspirational speaker and musical melium, Sturgis, Mich. Mrs. Nellie Smith, impressional speaker, Sturgis, Mich Dr. Wm. H. Selisbury, Box 1313, Portsmouth, N. H. E. Sprague, M. D., inspirational speaker, Schenectady

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

New York. Selah. Van Sickle, Greenbush, Mich. Pr. f. S. M. Strick, inspirational speaker, Peoria, Ill. J. W. Seaver, inspirational speaker, Byron, N. Y. Miss Lottie Small, trance speaker, Mechanic Falls, Me. Mrs. M. E. B. Sawyer, Baldwinsville, Mass. Miss Martha S. Sturtevant, trance speaker, Boston, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio. H. B. Storer, inspirational lecturer, 75 Fulton street, New

Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lewis Mrs. M. S. Townsend, Bridgewater, Vt. Mrs. Charlotte F. Taber, trance speaker, New Bedford ass., Postoffice box 394. J. H. W. Toohey, 42 Cambridge street, Boston. Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank

treet, Cleveland, Ohio. Hudson Tuttle. Berlin Heights, Ohio. James Trask, Kenduskeag, Me. Francis P. Thomas, M. D., lecturer, Harmonia, Kansas. N. Frank White, Oswego, N. Y., during June; during July, Mrs. M. Macomber Wood, 11 Dewey street, Worcester,

F. L. H. Willis, M. D., Postoffice box 29, Station D, New York.
A. B. Whiting, Albion, Mich. Mrs. S. E. Warner, Box 14, Berlin, Wis.
E. V. Wilson, Rock Island during June; Galesburg during uly Address, Babcock's Grove, Du Page Co., Ill.
Alcinda Wilhelm, M. D., inspirational speaker, care of H. V. F. Lewis, Detroit, Mich. Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich.
Elijah Woodworth, inspirational speaker, Leslie, Mich.

Mrs. E. M. Wolcott, Danby, Vt. S. H. Wortman, Buffalo, N. Y., Box 1454. E. S. Wheeler, inspirational speaker, 5 Columbia street, Mrs. S. A. Willis, Lawrence, Mass., Postoffice box 473. Lois Waisbroker, Mankato, Blue Earth Co., Minn., care of the Clifton House. Mrs. N. J. Willis, trance speaker, Boston, Mass. F. L. Wadsworth, Postoffice drawer 6325, Chicago, Ill.

A. A. Wheelock, trance and inspirational speaker, St. Johns, Mich. Miss Elvira Wheelock, normal speaker, Janesville, Wis. Warren Woolson, trance speaker, Hastings, N. Y Henry C. Wright, care of Bela Marsh. Boston. Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street Brooklyn, N. Y,
Mrs. Mary E. Withee, trance speaker, 71 Williams street,
Newark, N. J.

A. C. Woodruff, Buffalo, N. Y.

Miss H. Maria Worthing trance speaker, Oswego, Ill.

Jonathan Whipple, Jr., inspirational and trance speaker, Mystic, Conn. Mrs. Juliette Yeaw, Northboro, Mass. Mrs. S. J. Young, trance lecturer, 208 Tremont street, corner LaGrauge, Boston.
Mrs. Fannie T. Young, of Boston, trance speaker, 285 South Clark street, Chicago, I:l.

THE

### BANNER OF PROGRESS IS DESIGNED TO BE

# A LIBERAL PAPER.

Investigation and Discussion of all Subjects. Philosophical, Scientific, Literary, Social, Political, and

And to advocate the Principles of Universal Liberty.

PUBLISHED EVERY SATURDAY. AT 522 CLAY STREET,

BY BENJAMIN TODD & CO.

TERMS. .\$3 00 One Year Six Months.... ...... 2 00 Single Copies ......10 cents

amount required by the above terms. Subscribers in San Francisco who choose to pay monthly to the Carriers, will be charged forty cents per month. News Dealers throughout the Pacific States and Terri-

No subscription received unaccompanied with the

tories supplied at a liberal discount from the above rates. Terms of Advertising. For One Insertion, per Square.....\$ 1 50 For One Month, ...... 3 00 For Three Months, ..... 50 00 For One Column, 3 Months, For Haif a Column, do. ..... 30 00

For One Quarter do. do. ..... 20 00 One Square will consist of from ten to fifteen lines; over twenty lines will be charged as two squares, and each additional Square will consist of ten lines.

Advertisements inserted in the column of Special Notices at twenty cents per line of space occupied, for first insertion; and fifteen cents per line for each subsequent insertion. THE ABOVE TERMS WILL BE CLOSELY ADHERED TO.

AGENTS

#### FOR THE BANNER OF PROGRESS.

The following persons are authorized to act as Agents for the Banner of Progress, to receive subscriptions and money for the same, and forward them to this office. No subscription will be acknowledged when unaccompanied with the

A. C. STOWE, San Jose. L. ARMSTRONG, Sacramento. E. B. HENDEE, Oroville. J. R. BUCKBEE, Quincy. A. F. BLOOD, Taylorville. E. D. BOWMAN, Susanville. C. P. HATCH, Petaluma.

1 Dr. C. H. VAN GUELDERN, Sonoma. ROBERT WEST, Napa City. Mrs. L. HUTCHISON, Owensville.

JOHN L. MOORE, Virginia. J. W. PETERS, Portland, Or. J. E. CLARK, Salem, Or. J. H. HICKOX, Downieville. THOS. LOYD. Grass Valler. THOS. LOYD, Grass Valley. J. N. GALE, Olympia, W. T.

### PREMIUMS TO SUBSCRIBERS.

Any person sending his or her name, and remitting three dollars in coin, previous to Jan. 1, 1868, shall receive any two pamphlets of our own issue, with the privilege of selecting any others of the same cost from our catalogue. Subscribers renewing their subscriptions previous to January ensuing, and sending the name of a new subscriber, may

do so for five dollars in coin. Clubs of ten subscribers, not confined to one post-office address, twenty-five dollars in coin. Post office orders or greenbacks received at current rates. Post-office orders preferred in all cases.

### JOB PRINTING NEATLY EXECUTED

AT THE OFFICE OF THE BANNER OF PROGRESS. CARDS, CIRCULARS, BILLHEADS, PAMPHLETS, and every description of Plain and Ornamental PRINTING, exe-

cuted neatly and expeditiously, at the lowest market rates.

OFFICE, 522 CLAY STREET.

# CENTRAL PACIFIC RAILROAD.

ON AND AFTER NOVEMBER 24, 1867, until further notice, the trains of the Central Pacific Railroad will run as follows:

Going East. Passenger trains will leave Sacramento at 6:30 A. M., and arrive at Cisco at 12 m.; also at 2 P. M., arriving at Cisco at Going West.

Passenger train leaves Cisco at 6:30 A. M., and arrives at Sacramento at 12:30 p. m.; also, at 1 p. m., arriving at Sacramento at 6:30 P. M. The morning passenger trains connect at Auburn with stages for Yankee Jims, Forest Hill, Michigan Bluffs and Georgetown; and at Colfax with Stages for Grass Valley, mit City, Austin, Virginia City, and all points in the State of

The 6:30 A. M. train connects at the Junction with the cars of the California Central Railroad for Lincoln and Marysville, All trains run daily, Sundays excepted.

C. CROCKER,

Superintendent C. P. R. R. G. F. HARTWELL, Assistant Superintendent.

ALAMEDA FERRY. FROM PACIFIC STREET WHARF, Connecting with the

San Francisco and Alameda Railroad. THROUGH TO HAYWARD'S BY BOAT AND CARS. Only Twelve Miles from Warm Springs.

UNTIL FURTHER NOTICE, THE HOUR of departure, except on Sundays, will be as follows: SAN LEANDRO. SAN FRANCISCO. HAYWARD'S 5.10 A. M. 4.50 A. M. 4.30 A. M. 7.40 7.00 1.30 P. M. 1.35 P. M. 1.15 P. M. 1.00 P. M. 6.15 Freighi. 4.00 SUNDAY TIME. BAN FRANCISCO. ALAMEDA. SAN LEANDRO. HAYWARD'S. 9.00 A.M. 11.15 9.00 A. M. 8 45 A. M. 8.30 A. M. 11 15 10.45 1.40 р. м. 1 30 P. M. 1 20 г. м. 1 00 P. M.

General Superintendent. OAKLAND FERRY. FROM THE FERRY SLIP,

on the cars to and from Hayward's.

Horses, Buggies, and all descriptions of Stock can be taken

6.00

ALFRED A. COHEN.

5.45

6 15

CORNER OF PACIFIC AND DAVIS STREETS, Connecting with the San Francisco and Oakland Railroad. TINTIL FURTHER NOTICE, THE TIMES

of departure will be as follows (Sundays excepted, when the first trip each way will be omitted): SAN ANTONIO. OAKLAND. SAN FRANCISCO. 6.456.55 7.458.00 10.00 7.50 9.00 9.50 11.15 12.50 P. M. 1.00 P. M. 2.00 P. M. 4 10 5.15

4 00 5.25 EXTRA TRIP SATURDAY NIGHT. Leaving San Antonio at 630, Oakland at 6.40, and San Fran cisco at 11 30

A line of Freight Boats for Oakland and San Antonio will leave Ferry Wharf, near foot of Market street, daily (Sundays excepted), as follows: SAN ANTONIO. OAKLAND. SAN FRANCISCO. 9 00 A. M. 10 15 A. M. 7 50 A. M. 9 00 A. M. 8.00 A. M. 9 10 A. M. 10.25 A. M. 11.30 A. M. 11.30 л. м. 2.00 Р. М. 2 10 г. м. 200 P.M. An EXTRA BOAT to let for Excursions.

A. A. COHEN, General Superintendent.